

Divine Oracles:

(28)

O R,

*Testimony to Established Truths
in a Declining Day.*

WHEREAS

It is proved that the Ten Precepts Re-

corded, *Exod. 20.* And the Six Principles Re-
corded, *Mat. 23.* Do immediately concern the Sons
and Daughters of Men in this present Age, as they did in
the Primitive Times, and will to the End of the World.

ALSO,

Something of God, and the work of

Creation, of Man, and his Fall, and Degeneration, and of
the Redemption and Restauration by Christ Jesus; And
of the True Church and her Ministry, with her Separation
both in Worship and Conversation; And of the new
and Saving Covenant of God in its two-fold Admi-
nistrations; Also something touching the Circumcision
in the Flesh made by hands, and of the Sacrifice of Bulls
and Goats, of legal washings, and some other things of
the like nature, proving their Repeal by the Word of
Truth: Also a Faithful Testimony against Polygamy, the
taking off of Relations, &c.

through Faith in True Love, for the Comfort of the Strong, the
Condemning of the Weak, the Enlightning of the Ignorant, and the
Convincing of the Stubborn.

By JOHN COWELL, a Servant of Jesus Christ.

*1 Pet. 4. 11. If any Man speak, let him speak as the Oracles of God.
1 Cor. 13. 30. I will speak that I may be refreshed.*

LONDON, Printed for the Author, 1659.

(28)

Divine Oracles:

THE FIRST PART OF THE

PROPHETIC BOOKS

OF THE OLD TESTAMENT

AND THE NEW TESTAMENT



WITH A HISTORY OF THE

PROPHETIC BOOKS

AND THE NEW TESTAMENT

BY

JOHN CHURCH

To the Christian Readers, Especially
 the Members of that particular Society of whom
 (through Rich and Free Grace) I am a Member,
 and to whom I am a Servant ; Grace, Mercy and
 Peace be multiplied from God the Father, and
 from the Lord Jesus Christ.

Dearly Fought, and Dearly Beloved of the Lord Jesus, as you
 are the Fathers Choice, the Sons Purchase, (the Fruit of his
 Blood and Death,) the persons wrought upon by the Spirit of
 Grace, in the Ministry of the Gospel of Grace, to Faith in,
 and Obedience to the Lord Jesus Christ and are witnessing
 to his Truth in your measures in this day, in love and faithfulness ; So you
 are the persons my Soul loves, and hearts longs after in the bowels of Jesus
 Christ, whose spiritual good and welfare I earnestly desire, and for whose
 Souls sake I have been very desirous to speak thus far, as in this little Tract
 I have, having hope that God will bless it to you his people, for your Infor-
 mation and Edification, for your Comfort and Consolation, and for your
 Establishment and Confirmation in this day. That the day wherein we
 live is such as wherein Iniquity abounds, and the love of many waxes cold is
 too too evident, I need not use Arguments to enforce it ; for all, whose hearts
 through Apostacy are not hardened, or eyes blinded, or consciences benumbed,
 know it too too well, and see it too too evident ; O that they did mourn for
 it, in the sight of it, as they ought, or could, as the case requires ; O that now
 their beads were waters, and their eyes a fountain of tears upon the account
 of it, for certainly such shall be hid in the day of the Lords Anger, the
 Lord will mark them out for deliverance as is held out to us in Ezeck. 9. 4.
 But amidst all the Soul-discouragements, and heart-breaking considerati-
 ons that may be observed in this day of Jacobs trouble ; this is not the least
 to see and hear of some, that have seemed as Stars and Pillars in Wisdoms
 Heaven and House, to plead for Baal, and to encourage by speaking and
 practice to a return to Egypt and Babylon, who after so many years
 A 2 preaching

To the Reader.

preaching and practice of the precious and profitable Doctrine of separation, are returning, yea returned with the Dog to his vomit, and with the Sow that was washed, to her wallowing in the mire, that now for fear of some light Affliction, are saying a confederacy with them that say a confederacy, and fearing their fear, &c. Isa. 8. 12, 13. But, 2 Tim. 2. 12. others there are that are talking of leaving Babylon, and going to Zion, who add to the Affliction of the Lords People, in their receiving and promoting such Principles that tend to deny the Lord that bought them, and to bring on themselves swift destruction, as Circumcision in the flesh made by hands, from the command enforcing it, and the offering of the Sacrifice of Bulls and Goats for sins; Questioning the death of our Lord Jesus, whether it be sufficient, or will serve for the expiating of all sins, and such like things: To the which I have returned a brief Answer in the following Treatise, desiring it may be Read, and weighed in the ballance of the sanctuary by all into whose hands it may come, not questioning, but by comparing spiritual things with spiritual, but it will be found good weight, and I hope of good use through the blessing of God to the ballancing of the sincere Worshippers in this stormy day, that so through Divine aid, they may come safe to that blessed harbour after which they strive, (viz.) the City that hath foundations, whose Builder and Maker is God, Heb. 11. 10.

If any question why I have added so many Instances in the Margin; I Answer, that in the drawing up of my first Copy, I had not inserted scarce any one of them all, the which, while I was penning, I received information of the breaking forth of those Principles reproved in Chap. 7, 8, 9. and remembering what I had read as writ by him, that's chief in the Apostacy to wit, Tho. Tillam, I purposing to speak something to the particulars, thought it good also to add in the Margin on each of the particulars something that might be as a confirmation to the Truth, and a witness against him, and such others that take part with him in these things, and that might stop the mouths of gain-sayers. they seeing what his principles were when we owned him, and by what is said in the forecited Chapters what the Testimony is we bear against him and them. And wishal considering how in respect of the other particulars I had read and observed in the Writers of these late times (which are almost all that I have quoted) such passages that tended to confirm the things, Yea in such particulars as themselves owned nor practised not, I thought good to Transcribe them, and that (as near hand as I could) over against each Section wherein these particulars are spoken of and to; As also to amplify (at least in some of the things) for the Reader's profit, in that I being but brief in them. And the good Lord in whose hand are all blessings, bless it for the spiritual profit of his People in this day of great defection.

To the Reader.

I do acknowledge, that as amongst those I now stand a Member, I received what I have and enjoy. So to those in an especial manner, I owe my Self, and all my Parts, Graces and Abilities, and through Grace I am willing to keep with them, and to spend, and be spent among them, and do desire to Answer the Charge that's upon me concerning them as from the Lord, and not to do as too many do in this day, (who deserve to be sharply reprov'd) to take the Gifts given me for their use, and give them (much less to sell them) to any other, though there may be some plea by reason of the present need to be much abroad; And yet as I have opportunity, by and with their consent, which I oft freely enjoy, it's my earnest desire to be useful in the hands of the Lord to others: Yea to the utmost parts of the Earth, if God should call me to it, for through Grace I count not my life dear to my self, so that I might finish my course with joy, and the Ministry I have received of the Lord, to testify to the Gospel of his Rich and Free Grace.

But seeing it is so, that I cannot as I do desire be of such use to many in the things of God by a coming to them in person, I have been willing to visit them in this sort, with these lines, hoping they will receive them in love, read them with diligence, and endeavour to profit spiritually by them; to the which end, I would desire the Christian Reader to beware of Pride, Passion, and prejudice, three steps to Apostacy, and also of a carnal careless spirit, that when by the power of the Lord, (through the truth clearly shining,) they be convinced, that they should (as too many do) let all dye and never come forth in penitence, lest it fall out to them and with them, as it hath done with many in these late dayes, that not living up to their light, have come under the judgement of a hardened spirit, and so come to oppose the Truths they once saw, and were near to subject to the Lord in, and oft times of all opposers those are the worst; for the revolvers are profound, Hos. 5. 2. But as the Lord hath been, so I certainly know he yet will be a reprov' of them all; and his hand will fall heavy on such in the day of his Judgement, for not on'y shall such as have not sought the Lord, nor enquired for him be visited in that day, but also all those that are turned back from following him in his pure, precious, and pleasant paths, Zeph. 1. 4, 5, 6. But for the thorow-spirited Christian the Lord will bless him, and guide him continually, and satisfy his soul in drougth, and make fat his bones, and he shall be like a watered garden, and like a spring of water, whose waters fail not, Isa. 58. 11. And Oh therefore you my dearest, who truly love and fear the Lord, let me intreat you, and in intreating you prevail with you to be faithfull to the Lord, in this day of turning aside, to the right hand and to the left, that as you have received Christ Jesus the Lord, both in respect of Justification, and in respect of Sanctification; so in true love to walk in him, and with him, rooted and built up in him, and established in the faith,

To the Reader.

ye as have been taught, &c. and earnestly contend for the faith (in your
stations, measures and degrees, both by word and practise) that was once de-
livered to the Saints. Also let me prevail with you for Christ Jesus sake,
to be thorow-spirited in the wayes and ordinances of your Father, and not to
cast away any thing thorow pride, passion, prejudice, or love of the World
that's commanded by your Father, nor to count that common and unclean
which God your Father have sanctified, neither to dis-joynt and part as-
sunder the precious Commands of your Father, which be for your good and
benefit hath joyned together: But, 1. to see to this, that your hearts be sound
and sincere in Gods Statutes: And 2. that you have respect unto all his
Commandements, and then shall you not be ashamed. And to help you in
these precious things, of such soul-concernment, I have given forth these
things (as the Lord hath brought them to my hand) contained in this Trea-
tise, hoping you will read, and ponder them, and ponder the path of your
feet, and as you are yet behind in any thing, so to turn your feet into the way
of the Lords Testimonies, and therein to continue to the end, that you may be
saved, and that I, and others of the Lords Servants may rejoyce in that we
have not run in vain, nor laboured in vain, but that when our Lord shall
come, we may together enter into his joy, which God for his Christs sake grant;
So prayeth him, that yet again, can, and doth subscribe himself, a willing
Servant to the least of Christs Lambs,

John Cowell.

Divine

Divine Oracles.

The Introduction.

What the Great Work, and Main Business of the Sons and Daughters of Men is; and how greatly this great Work is neglected.



That the Great Work, and Main Business of the Sons and Daughters of Men, is to endeavour in their utmost, and not to cease till they come to know God, and Themselves; to know God as a Father to Themselves, to know God in Christ, and themselves to be one in God, and one with God in Christ, that as they have here (viz.) any of them in particular) in a way of

If we have lived rightly we shall obtain the reward of Eternal Life; But the wicked shall have due punishment, Constant. Ora. to the Clergy cap. 23. That life of the Creature is most perfect, which comes nearest to the living, and life-giving God; therefore the Nature of divinity is to live to God, Amca. Mar. Sac. Divin. p. 2.

Free and Rich Grace enjoyed God the Father and (in) the Son, in a way of blessed fellowship and communion, by, and in the Spirit, with the rest of Saints, being ministred unto by Angels, they might also enjoy fellowship and communion with the Father, and the Son, and the Spirit, and the Saints, and Angels for ever hereafter in the fulness of glory, is so evident and clear, not only in the Scripture, but also to all (that have an eye to see, or an heart to understand) that I need not, and therefore (at this time at least) shall not stand to discuss it.

Yet notwithstanding this be so clear as it is, both in it self, and to enlightened souls; How do the most of men, not only the prophane, but professors also, live exceedingly below this most excellent and blessed thing, as if they heeded not either communion with God here, or the freedom from Hell, the salvation of their precious and immortal souls, in the enjoyment of communion with God and Christ for ever hereafter. Being taken up with lower glories, living too too much in underneath enjoyments, till they come (if mercy prevent not) by the Worlds drinking up their spirits, the one to say (viz. the prophane) either there is no God, or to God, depart from us, and what can the Almighty do for them? Job 22. 17. And the other (viz.) Professors, it is vain to serve God; And what profit is it to keep his Ordinances, and

Grace teacheth a man to put his knowledge in practise. A gracious heart desires to be taught that he may walk not that he may talk as too many do, Harf. touchstone of true Grace, p. 109.

Why is the love of God, and so happy? &c. And to say (as too many in these late dayes have done) the Table of the Lord is polluted, and the fruit thereof, even his meat is contemptible, slighting, denying, and opposing his pure, precious, pleasing and profitable Waies, and Commandments, *Mal. 1. 12. 3. 14, 15.*

The consideration of these things being with weight upon my heart, and having made some impressions there, I am engaged to speak for the Lord and his Truth, according to the measure I have received from him. As also to give forth a Testimony to the Truth, that it may speak for us, (*viz.* my self, and my faithfull Brethren) against all the false charges of Dissenters, and against such as are risen up to speak perverse things to draw away Disciples after them; That as it is known to God that tryeth our hearts, so it may be manifest to others, that we hold the Head Christ Jesus, from whom the whole body by joynts, and bands having nourishment ministered, and knit together, increaseth with the increase of God, *Col. 2. 29. Eph. 4. 16.*

They that know not God to be their condition in the state of Creation: But they sought out many Inventions; there was their Degeneration, *Eccle. 7. 29.* That to fear God, and keep his Commandments is the whole duty of Man, and that's the way, as by, in, and through the Lord Jesus of the Restoration: And that those that are restored, so as to fear, love, believe and serve the Lord, continuing constant therein to the end, shall be brought into a blessed Estate of Glorification, *John 17. 24.* That before there can be that fear of God, and obedience to God, and worshipping of God in Spirit and Truth, as there ought to be, *John 4. 24.* There must be a Divine, Precious, True Grace, p. Spiritual and Experimental knowledge of God, and of Jesus Christ, whom to know is Life Eternal, *John 17. 3. Rom. 10. 14.*

This is known by the Children of Truth, and is witnessed to by the Spirit of Truth, in the Word of Truth, the Holy Scriptures.

Gospel in some tolerable measure before he can make acceptable prayers to God through Jesus Christ. Smith Pattern of True Prayer, p. 26.

CHAP. I.

Treatise of the Infiniteness of God, and his out-goings in the Work of Creation; Of Mans Fall and Degeneration; And of the True and only Way of Life and Salvation.

SECT. I.

SEEING then that there is such an absolute necessity of Divine Knowledge in an Experimental way and manner of the Divine and Blessed Being; God, in Christ, in order to Divine Acceptance in Divine Performances. It's therefore requisite to begin first with him, in some Discourse of him, who with the first and last is He. Who is, and who is to be acknowledged to be, Heb. 11. 6. And to be that One Infinite, Eternal, Immortal, Immutable and Almighty being, 1 Tim. 1. 17. Mal. 3. 6. The only Wise God, abundant in Goodness and Truth, Exod. 34. 6. who hath his being of himself, and gives being to every Creature, Acts 17. 28. with whom is no variableness, nor shadow of turning, Jam. 1. 17. with whom is the Fountain of Life, in whose light do we see light; And in the measure he graciously giveth to his, each in his measure and degree do they see him (in the face of Jesus Christ, 2 Cor. 4. 6.) who is light; yea, their Light, Life and Joy, in whom there is no darkness at all; who gives to his People the knowledge of himself, through his Son, by his Spirit, as a God that pardons Iniquity, Transgression and Sin, Jer. 31. 34. as a God that justifies them, and will everlastingly save them, Rom. 8. 33. Isa. 45. 17. who is with his people in the fire, and in the water, to help and strengthen them, and to uphold and comfort them, Isa. 43. 1, 2, and 41. 9, 10. And is he that gives knowledge to his people; not a Bare, Barren, Notional, or Brain-Knowledge, but a True, Real, Spiritual, Experimental, Fruitfull, and Inward Heart-Knowledge, Jam. 1. 17. Jer. 31. 34. That so they might Love, Live to, and Obey him, with all their Heart, Soul, Mind and Strength, Deut. 30. 6. to whom it is Joy, Comfort, and blessed sweetness so to do, because he loved them first, 1 John 4. 19. For it is joy to the Just to do Judgement, Prov. 21. 15.

upon the Creature, so as nothing is to him contingent or uncertain; He is most holy in all his Counsels, in all his Works, and in all his Commands, Declara. Faith, Congrega. Churches. p. 3.

Sect. 2.

God Created This Infinite, and Almighty being is he, that did in the Beginning (for his pleasure, *Rev.* 4. 11. and according to the Counsel of his own will, *Eph.* 1. 11.) Create all things of nothing by the Word of his Power. He said let it be so, and it was so, and was performed in mighty Wisdom, according to his Command, *Gen.* 1. And having provided all, he also provides a guest; he makes man, who though he was the last, yet he was not the least that was made. But he was made a Mighty Monarch, and great provision was made for him. He was wonderfully made, for in his making there may be read in an eminent manner, the Unity of the Three Spirit of Reason in One; Father, Son, and Spirit; The Father by the Son in the power of the Spirit, for there was a concurrence of all (*as let us, &c.*) in making this Master-piece of the Creation; an Epitome of the World, whom all Creatures were (in some sense) to serve to engage him to, and in the service of his Maker.

gave him Dominion over the Earth, and Seas, and all Things therein; so that all were given into his hand. Glimps of Glory, page 30.

Sect. 3.

God having Created the Heavens, and the Earth, and all the Sabaton, The Host of them, He saw all that he had made to be very Good, 'it Sabbath, *Mar.* 2. was all in its Purity, Lustre, and Beauty; in the close of the sixth 27. 28— it signified rest, or a ceasing and resting— because of the vacation to the Divine and Religious Duties for the practise of which the seventh day was sequestered from Man. He now keeps Sabbath, he keeps the seventh day as a Sabbath, not only to leave Man an example (*Eph.* 5. 1.) but also to encourage him in so good a work.

The Sabbath day was Hallowed, when God had severed it from common Labour and Employment, to be spent in heavenly Exercises and Meditations, whereupon it is named the Holy Sabbath of Rest to the Lord, and Communion of Saints, p. 56.

He Rested, *Gen.* 2. 2. He Sabbathized, &c. and not only rested (kept Sabbath) himself, but having made Man a fit Instrument to serve

serve him (he being made upright) He makes it for him, and gives it to him (*viz.* to *Adam*) there being then no other Man but *Adam*. The word made [*Mark* 2. 27.] Respects the beginning, and refers to that word sanctified, *Gen.* 2. 2. And this glorious Man, *Adam*, with his Glorious and Gracious Creator keeps Sabbath in his estate of Innocency, for his estate being an estate of natural perfection, admitted of no degree of disobedience: But having elsewhere spake of this, I pass it here. And man being in his estate of Natural Perfection, in his Paradise of Pleasure, in Authority over the Creatures, He, with the rest of the Sons of God, (*viz.* the Angels) sing together, and shout for joy, *Job* 38. 7.

Se^t. 4.

But when the Angels that kept not their proper place, or their first estate, were in Divine severity dealt with, and cast down to Hell, *2 Pet.* 2. 4. *Jude* 6. They envy mans happiness, and design his ruine and overthrow. They not abiding in the truth themselves, do by lying and deceit beguile the Woman, and by her the man (as to this day they do their depraved Offspring) so that they eat of the forbidden fruit, and sinn'd against God, and thereby came under the Curse, and so all had returned into a Chaos of confusion, had not God held forth the Golden Scepter of his Grace, in and by Jesus Christ, the promised Seed, and blessed Messiah, and by him all things consist, *Gen.* 3. 15. *Col.* 1. 17. *Man is now in himself most miserable, compassed about with snares of Satan, and liable to be taken captive by him at his will; and there is no way or gate unto salvation, & life that he knows of, or can see; for whatsover was in himself, in his first estate, is now lost in Transgression, Glimps of Glory* p. 33.

Se^t. 5.

By whom, and by no other is Life and Salvation brought into The grace of God the World, and whosoever believeth in him shall not perish, but is manifested in the second Covenant, in that he shall have Everlasting Life, *John* 3. 16. This is he of whom Moses and the Prophets did write, Jesus of Nazareth the (supposed) Son of Joseph, who was in many promises held forth in the Fathers of old, and offereth to *Gen.* 3. 15. and 26. 4. and 28. 14. And in many Types and Shadows in the Time of the Law, *Exod.* 12. 5, 6, 7. *Levit.* 16. 21, 22. *Numb.* 26. 8, 9. was Prophesied of by the Prophets, who spake of him from his Conception in the Womb, to his making intercession for his Saints in Heaven, yea, and of his Coming, and Kingdom *Isa.* 7. 14. and 53. throughout, *Jer.* 23. 5, 6. *Isa.* 32. 1. *Psal.* 72. 8. And when the fulness of time was come, God sent him forth, made of a Woman, made under the Law, that he might Redeem *The grace of God is manifested in the second Covenant, in that he freely provideth, and offereth to sinners a Mediator, and Life, and Salvation by him; and requiring faith, as the condition to interest them in him, worketh in them that faith, with all other saving graces, and to enable them unto all Holy Obedience, as the evidence of the Truth of their Faith, and thankfulness to God, and as the way which he hath appointed them to Salvation, Affirm. larg. Catech. p. 9.*

deem them that are under the Law from its Curse and Malediction, *Gal. 3. 13.* And that by his being made a curse for us; as it is written, cursed is every one that hangeth on a Tree: And might bring us into relation with his Father, that he might (God sending his spirit into our hearts) cry abba Father, *Gal. 4. 6.*

Señ. 6.

Character, an

express Image,

Heb. 1. 3. A

lively, true and

solid form; the

perfect and ab-

solute image of

a thing; such as

that of a seal in

wax, of charac-

ter, which is to

engrave, set, or

print a mark

Simps. Lex. pa.

2 Cor. 8. 9.

great grace, and

rich love indeed;

O what a most glo-

rious designment

of God was this

in behalf of poor

sinners?

What words are

sufficient to express

this? the tongue

of Men and

Angels cannot

sufficiently speak

it out. With what

Divine Affec-

tions, and True

and Dear Love

to Christ should

this be dis-

counted of? And

what choice

endearments of

Soul should (and

therefore) it lay

the sincere

worshippers

under, to love,

to live, yea,

to dye to for

this precious

Who though he was thus dealt with, was God, God with God, of one substance with the Father, being the brightness of his glory, and the express character of his substance, *Heb. 1. 3.* And is God over all blessed for evermore, *Rom. 9. 5.* And he thought it no robbery to be Equall with God, yet he took on him the form of a servant; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the Cross, *Phil. 2. 6, 7, 8.* O mighty and wonderful mystery! for God to be manifest in flesh, &c. *1 Tim. 3. 16.* That he that was rich, should become poor, that we through his poverty should be made rich, *Simps. Lex. pa. 2 Cor. 8. 9.* great grace, and rich love indeed; O what a most glorious designment of God was this in behalf of poor sinners? What words are sufficient to express this? the tongue of Men and Angels cannot sufficiently speak it out. With what Divine Affections, and True and Dear Love to Christ should this be discounted of? And what choice endearments of Soul should (and therefore) it lay the sincere worshippers under, to love, to live, yea, to dye to for this precious Lord Jesus, if he call to it, *Acts 21. 13.* it should make us willing to shed our hearts blood for him, who shed his hearts blood for us.

sure, and hence he is the second in order, *Heb. 1. 3.* The brightness of his Glory, and the Character of his Person. Ames Mar. Sacra Divin. pag. 18.

Señ. 7.

This grace was

the wisdom of

God in a mystery

the hidden wis-

dom which God

had fore-deter-

mined before the

world, unto our

glory; but it was

hid, -- the Prin-

ciples of this world

know it not, --

only God under-

stood the way

thereof, and from

thence, beginning

of the world it

was kept secret,

and hid in Him.

The mystery I am discoursing of is indeed very deep, that sinners should be saved, that rebels should be pardoned, and such gifts bestowed upon them, *Psal. 68. 16.* that enemies should be made friends, and that such as were at such a distance should be brought so near together, *Eph. 2. 11, 12, 13.* should be brought into so glorious a union, into such close and clear communion, and be bow'd by divine power into such blessed conformity, and be brought under the hope of, and expectation of such infinite glory, *John 17. 21, 23. 1 John 1. 3. Psal. 110. 3. Tit. 2. 13.* O how might this ravish the heart, and melt the soul, and endear the affections to God, and to Jesus Christ, and to his pure wayes, and precious spiritual appointments.

Kinsw. Commun. of. Saints. pag. 412

CHAP. II.

Treateth of Election, and of the Coming of Christ into the World to save Sinners, &c. And of his Relation to his People.

SECT. 1.

WE are to understand that this great Designment was designed in Eternity, for before the World was, these things were resolved upon, as is with abundant of clearness held forth in the Holy Scriptures, *Rom. 9. 11. 18, 22, 23, 24. Eph. 1. 4, 5. 2 Tim. 1. 9. Acts 13. 48.* For whom the Lord did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified, *Rom. 8. 30.* Here's the divine link, and blessed chain of mans salvation, well it might be said: Behold what manner of love the Father hath bestowed upon us, &c. *1 John 3. 1.* And though many that have gone far in a profession, and have seemed as Stars and Pillars, have degenerated, espousing in this day strange interests, having made shipwrack of Faith, and a good Conscience; Yet nevertheless, the Foundation of God standeth sure, having this seal, the Lord knoweth them that are his, *2 Tim. 2. 19.* But let every one that nameth the name of Christ depart from iniquity; for they that would enjoy the end of Faith, the salvation of the Soul, must continue in the Faith, and not be moved away from the hope of the Gospel, *Col. 1. 23.* Though Bonds and Afflictions abide them for Christs sake, and the Gospels; for they that suffer with Christ shall reign with him, but those that deny him, he will deny them, *2 Tim. 2. 12.* And without holiness no man shall see the Lord, *Heb. 12.* For as God hath appointed the End, so also the means that leads to the End. So that though I own, and speak of, and for the election of grace, of a remnant, according to the election of grace, which is so purely of grace, that there is no work, of what name, nature, measure or degree soever, to be once named in that respect, as if the Lord had respect to them in his divine fore-sight, as a motive to move him in that of election. Yet this I undoubtedly affirm, that it is not without works in respect of its effect; for though sanctification and holiness is not the cause of justification, yet certainly sanctification and holiness is an effect of justification, and holiness becomes the house of God for ever, *Psal. 93. 5.* Therefore let none dare, under pretense of being elected, live as

The restoring of Man, is the lifting him up from an estate of Sin and Death, unto an estate of Grace and Life. The cause of this restoring, was the mercifull purpose of God, *Eph. 1. 9.* According to his free good will which he had purposed in himself; for there was nothing in man, which could confer any force to procure this restoring; but rather much which made to the contrary, as sin, in which there was an enmity against God; which in that respect doth commend this love of God towards us, *Rom. 5. 8.* but God commends his love towards us, in that when we were yet sinners, Christ died for us, Amos Mar. Sacr. Divin. p. 79. True faith receives the promise with the terms and conditions it requires; and who they sooner believe.

or is persuaded they lust, for God will lead such forth with the workers of iniquity, but peace shall be upon Israel, *Psal. 125. 5.*

fring promised, without obedience to the command annexed, doth deceive himself, *Laws Exp. Epis Heb. p. 284.* Certainly sin is more sinfull, where grace is more plentiful, *Brighton. Rev. Apocal. p. 109.*

SECT. 2.

Infinite wisdom And in that the Lord Jesus by his death, gave life to all our did cast the whole mercies, that being the way appointed of God for that end; it will design of Mans be expedient before I pass further on to speak something of him, salvation into the mould of pur- and of his death which he accomplished at Jerusalem, for amidst chase and free- all other things this must not be forgotten : Herein was God the ness, that the love Fathers love demonstrated in his giving him forth, and in giving him forth to dye, *1 John 4. 10.* And herein was his love manifest- ed in the giving up of himself to dye for poor sinners. This is he that came by water and blood, not by water only, but by water and blood, *1 John 5. 6.* This is he that laid aside his glory, was incarnate, was conceived by the over-shadowing of the Highest in the Virgins Womb, born in Bethlehem, laid in a Manger, who growing up in Wisdom and Stature, was in favour with God and Man, *Luke 1. 31, 35,* and *2. 52.* who went about doing good, and healing all that were oppressed of the Devil, for God was with, *Rest. 1 part, p. 10.* And having lived a Righteous life (his hour being come) he gave himself up freely to dye, even the death of the Cross, being Betrayed of Judas, one of his Followers, and Condemned of Pilate, (notwithstanding manifest Conviction) he was delivered up to be Crucified, his own not receiving him, but requiring this proceed against him, *Mat. 27. 20, 21, 22.* Who was Crucified, Dead and Buried, yet he Rose again the third day, according to the Scriptures, *1 Cor. 15. 3, 4.* And he is now alive, and lives forevermore, and hath the Keyes of Hell and Death, *Rev. 1. 18.* And is at the right hand of God, making intercession for his People, *Rom. 8. 34.* Angels, Authorities and Powers being made subject unto him, *1 Pet. 3. 22.* whom the Heavens must receive untill the times of the restitution of all things, and then shall this Jesus (our Blessed Lord and King) be sent unto us, which have been preached (Thus) untous, *Acts 3. 19, 20, 21.* This is that Christ, (the True Priest, Prophet and King) to whom we bear Witness, whom we Preach, distinct from, and in opposition to all the false Christs (whether within or without) that are, or may be abroad in the World, who is to be preached as a Crucified Christ, by sinners, and a fit object for Faith, Goodw. Christ set forth, page 34, 36.

1. Cor. 1. 23. who by his death hath made way into the Holy of Holies; hath consecrated a way for us through the vail, that is to say, his flesh, that we might draw near to God, Heb. 10. 19, 20. might come to the Mercy-Seat, and Throne of Grace, and might enjoy blessed smiles from God, in a way of sweet communion, and might obtain grace and mercy, to help in time of need, Heb. 4. 16.

Señ. 3.

This blessed and Glorious Lord Jesus is he, by whose Death, Life is brought to those that believe in him, by whose stripes they are healed, yea perfectly cured; for in him they are compleat, &c. *Isa. 53. Col. 2. 10.* By whose griefs they have joy, by whose being made poor, they are rich, and by his bearing the wrath, they have peace and smiles. In whom they have redemption through his blood, the forgiveness of sins, according to the riches of his grace, whose blood cleanseth from all sin, 1 John 1. 7. So that they that believe in him, and faithfully follow him, are without fault before the Throne of God, *Rev. 14. 5.* Who is a Father to his People, a Brother to his People, a Husband to his People, the Head of his People. The Lord, and Christ, a Christ to Save, and a Lord to Rule. The Child born, the Son given, on whose shoulders the Government is laid both of Church and State, whose Name shall be called, Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, *Isa. 9. 6.* To whom all Power is given both in Heaven and in Earth, who is the Wisdom of God, the Power of God, the Word of God, the Man of his right hand, his Fellow, his Son, his Only begotten Son, his Eleſt, in whom his Soul delighteth, and in whom dwells the fulness of the God-head bodily. And all this, and more also in behalf of his People, his Redeemed Ones, his Eleſt, in whom his soul delighteth, who are near, and dear to him, the price of his Blood, the fruit of his Agony, Sweat, Labour and Travel, Sighs, Groans, and Tears, and sore Perplexity both in Life and Death, the Members of his Body, of his Flesh, and of his Bones; that they by Believing in him, Living in him, and Living to him, might have Joy, Peace, Strength, Satisfaction, and Consolation, to whom his Consolations are not small.

Though Christ be in Heaven, yet are his People, his Family still, — Christ is both the Founder, the Subject, and the most perfect Exemplar and Pattern to us, on all the relations that are found on Earth. — He is the Subject of all Relations, which no Creature is: If a Man be a Husband, yet not a Father, or a Brother, but Christ is all, no one Relation being sufficient to express his love, wherein he loveth and owneth us; And therefore becall his Church, both

Sister and Spouse; Cant. 5. 1. Goodw. heart of Christ in Heaven, &c. Page 95, 96, 97.

CHAP. III.

Treateth of the True Ministers of Christ, and the way of their Service, and of the Divine way of Fitting, Furnishing, and Enabling them to the work they are appointed by their Lord and Master.

Sect. 1.

By the benefit of **I**N whose Name, by whose Authority, in whose Power and Spirit, is glad Tidings to be Preached? Is the Gospel to be tendered? Is Free Grace to be proclaimed to every Creature; to sinners, to the worst of sinners? And whosoever believeth, and is baptized shall be saved, but he that believeth not shall be damned, *Mark 16. 15, 16.* It is to be Tendered, Preached and Proclaimed for Gods Glory, Christs Exaltation, Sinners Conversion, Saints Consolation, Satans, Antichrists, and Implacably wicked mens Confusion; and that by those that have Grace given them from on high, enabling them thereunto; For as every man hath received the gift, he may in point of liberty, yea, ought in point of duty to Minister the same, as good Stewards of the manifold grace of God, *1 Pet. 4. 10. Rom. 12. 3. 6.* And all that have the gift, may Prophecie one by one (yea in a settled Constituted Church) that all may learn, be Edified and Comforted, *1 Cor. 14. 31.* Yet though I thus speak, I own, bear witness to, and stand for a Ministry in Office, both to the World, and in the Church; which Ministry ought not to engross Preaching to themselves, but to do their best and utmost to encourage and help the Brethren, to the obtaining and using (in an orderly way) of spiritual gifts, especially that of Prophecie, yet are they not to usurp the Office, neither do they as they only exercise their gifts; neither was it, nor is it so esteemed of by any but Hirelings, who make a Trade of Preaching; and therefore in respect of their Gain, which is their Godliness, do cry down this Pure, Precious, Profitable Way and Practice, fearing that their Craft by this means will be set at nought: Like *Demetrius*, and the Work-men of like Occupation with him, who because the Craft brought them no small gain, cry'd down *Paul*, and other Servants of the most High God, and made no small stir about the True Way of the Lord, *Acts 19. 24, to the 29.* But the True Ministers of Christ, as they should, so they do encourage the Brethren in the discharge of their duty according to grace given them; and are carefully, conscionably, constantly, spiritually, and freely to perform their own duty, as they

By the benefit of Christ, and his death, the Gospel is to be published to all the world, to all Nations, to the whole Creation, *Mat. 28. 18, 19, 20.* Namely, that God so loved the world, that he gave his only begotten Son, who paid by his death a sufficient ransom for all our sins; and that he sent not his Son to condemn the world, but that the world by him might be saved; that he died for sinners for the ungodly; that he gave his flesh for the life of the world, that he being crucified, God exalted him to be a Prince, and a Saviour to give repentance to Israel, and remission of sins. *Jesse's Store-House, &c. pa. 25.*

they will Answer it in the day of the Lord; whether they are such as are sent forth by the Lord; and his People, according to *Acts* 13. 1, 2. for the gathering of the dispersed, or called forth by the Lord, and his People, according to *Acts* 14. 23. for the feeding, nourishing, comforting and confirming of the converted, separated, and united.

SECT. 2.

These Messengers of the glad tidings of the precious and blessed Gospel, that are sent forth for the gathering of the dispersed, are in the Scriptures distinguished by the Names of Apostles, Prophets, Evangelists, who having laid the foundation, to wit, Jesus Christ, (for other foundation can no man lay, *1 Cor.* 3. 11.) and set things in some blessed order, others (fitted thereto by the Lord) are to build thereupon, but they must take heed how they build thereupon; And these are distinguished by the Names of Pastors, Teachers, Elders, Deacons; the three first are to be more especially exercised in the Word and Doctrine, in Teaching, Feeding, Overseeing and Ruling; the latter is to serve Tables, yet are they not to be hindred, but encouraged, if they have a gift of Teaching in the exercise of it.

These are the seven sorts of Officers (a perfect number, *Pro.* 9. 1.) raised up by the Lord for his glory in the good of his people, in opposition to, and who are to be the opposers of those Seven Thousand Men, of Name, of Antichrists Hierarchy, with whom the Lord purposeth to deal severely for all their Fornications, Adulteries and Abominations in the day of the Resurrection of his slaughtered Witnesses, and of the Exaltation of Himself, and and of his Blessed Cause and Interest, *Rev.* 11. 13. And notwithstanding all their strength and force, this is the purpose of the Eternal God, and he will certainly accomplish it; He will bring down the noise of strangers, and destroy out of Babylon the great voice, *Isa.* 25. 5. *Jer.* 51. 53. He will bring down their Mountains, and exalt the Valleys of his People, and the Head-Stone shall be brought up with shouting, crying, Grace, grace unto it, *Zach.* 4. 7. *Isa.* 40. 4, 5.

Oecumenical, National, Provincial, or Diocesan Bishops, but Elders of one Congregation, who in the same sense are also called Bishops in the Scriptures. Ordinary Ministers are either Pastors and Teachers, or Ruling Elders.—The right of calling an ordinary Minister is in the Church to whom he must serve, *Acts* 14. 23. by these Officers Christ hath sufficiently provided for all the necessities of his Church, *Amel. Mar. Sac. Divin.* p. 203, 204, 205. The truth is, each particular Church, had all Christs Officers and Ordinances in these Times; Even the Bishop with his Presbytery was in each particular Church, as I undertake to prove,—So for the Independants are nearer the Right than most others, *Baxters Saints Rest*, 2 Part. Mar. pa. 254.

But especially in these latter ages, when the world was grown more wise and learned, did the Lord purposely chuse the weak and foolish and unlearned to confound them; A company of poor Fishermen, Tent-makers, and the like, must write the Lawes of the Kingdome of Christ; must silence the wise, and Disputers of the world; and must be the Men that must bring the world to believe. Doubtles as Gods sending David, an unarmed Boy, with a sling and a stone against an Armed Giant; was to make it appear that Victory was from Himself: So his sending these unlearned men to preach the Gospel, and to subdue the world, was to convince both the present and future Generations, that it was God and not man that did the work. Baxter's Saints Rest, 2 Part, p. 247.

In all the servants there is no Dominion but a Ministry. Bishop Usher out of Optatus, Ans. to a Chal. p. 116.

The Divine way of sitting, furnishing, and enabling these servants of the Lord and his People, before spoken of, for the precious (though painful) work of the Ministry, is not the setting them to Universities to learn Arts and Sciences, that having served an Apprentiship, must needs be Ministers right or wrong, whether they are the Taught of God or no, or have learned of Jesus Christ, as the Truth is in him by the blessed teachings of his Spirit, so as thereby to Preach and Minister in Divine things, as is the way of the Nations who are Adulterated from the True Way and Ministry of Jesus Christ, (not but that learning may be useful in its place, being used only as a hand-maid, not made the Mistress, as too oft it is by the most that have it.) But it's a more Pure, Precious, and Spiritual way, the Lord having met with, and wrought blessedly upon the soul, to sound and saving conversion, and by his Power and Spirit, engaged to a willing obedience to him; And they by going in the foot-steps of the Flock, having gotten to the place where Christ Feeds, even among the Lilies, his separated societies, which is the School of which Christ is the Chief Master, where he teaches, fits and enables, such as he intends to use in his service; And so being taught, fitted and enabled by him, to, for, and according to the works he or they are to be employed in, by the Master of the Family, the Head of the Church, the Lord of the Harvest, they are in a Solemn, Holy, Humble, and Heavenly manner by the Church (to whom it doth belong,) called forth, and set apart, by Tryal, Election, and Ordination, each in the way and season of it; And so being in this way of God set apart for his work, *Acts* 14. 23. and 13. 2, 3, 4. *1 Tim.* 3. May, yea ought in the Authority of Christ to proceed in their work, to whom the People of Christ are to submit, *Heb.* 13. 17. in the Lord, and for the Lord's sake; And to provide for them, as the necessity of the persons require; who are to do their duty, freely and faithfully, without bargaining or indenting for so much by the year, *Mat.* 10. 8. And to remember this, that having Food and Rayment to be therewith content, *1 Tim.* 6. 8. And for Examples sake, and to make the Gospel without Charge, as they have opportunity, and ability to labour with their hands, that in so doing, they may support the weak, *Acts* 20. 35. being rather a help (if they are able) then a burden to the Flock and Church of Christ.

CHAP. IV.

Treatise of the True Church of Jesus Christ, of their Calling, Separation, and Spiritual Union; And the True and Right way to grow in Grace, and in the Knowledge of Christ.

Sect. 1.

THe which Church of Jesus Christ, is a People called, and called out of, and separated from the World by the Lord, by the work of his Spirit in the Ministry of the Gospel of his Grace, to believe in, to have fellowship with, and obey the Lord Jesus Christ (whether actively, or passively,) giving up themselves to him, and each to other, to watch, and to be watched over by each other, walking together in Communion in the Ordinances of Jesus Christ, according to that measure of Light and Knowledge they have received from the Lord, to the Glory of God, the Comfort and Edification one of another, *Rom. 1. 6, 7. 2 Thess. 1. 11. 1 John 3. 23. 1 Cor. 1. 9. Rom. 6. 17, 22. Heb. 3. 13. 1 Thess. 5. 11.*

They are called, and called out, called out of, and from the World, to worship God, to worship God in Christ, to worship God in Christ, in Spirit, and in Truth, *John 14. 6. and 4. 23, 24. Ecclesiastical*, the Church, or an Assembly called out to worship God; So it is rendered by the Learned, both in their Latine Dictionaries, and Greek Lexicons. They are called out from the World, from the False Church, from the Cities of the Nations, whose Constitution is False, Ministry False, Members False, Ordinances False, Government False, Maintenance False, False both for Matter and Manner, being a Confused Mixture of all sorts together, Teaching, and Practising the Commandments of Men, for, instead, yea, in opposition to the Commandments of God, and Ordinances of Jesus Christ; And after a fleshly manner bringing in Babes instead of Believers, catching them in their Cradles, to be sure of them, fearing (in all likely hood) that when they come to years of Discretion, they will Contemn their Traditions, and so in the whole worshipping according to their own Invention. But for those that have a hand in these impure mixtures, and confused practises, as they do not Answer the will of the Lord, are not as properly his mouth, *Jer. 15. 19.* So they must expect to Answer it in the day of the Lord. And did not a gift blind the eyes, (*viz. the yearly Hire*) the Learned could not (in all likelihood) be so ignorant

Que. Who are this Church of Christ? Answ. They are a company of Saints, 1 Cor. 1. 2. and 14. 33. Gal. 1. 22. Rev. 1. 20. into which societies here on Earth though some Hypocrites creep, yet till God discover them, they are looked upon as Saints, the saint-ship of which company joyed together in bodies respectively (leaving others to their light) I take to be the essentiall note of the Church, because Holiness is the most speciall difference of the Church from the world, Blackw. Soul. searc. Catec. p. 59. Neither is this Church that is infuired by God properly National, Provincial, or Diocesan, which formes were brought in by

by men from the pattern of Civill Government, especially the Romanes; But it is as to make such impure mixtures: But however, though the Multitude go on in this way, we must not follow them to do Evil; this is expressly forbidden by the Lord, *Exod. 23. 2.*

of one Congregation, the Members whereof are combined amongst themselves, and do ordinarily meet into one place to the Publique Exercise of Religion, *Ames. Mar. Sacr. Divin. pag. 101.*

Christ must first Redeem us, and God by his word and spirit convert us, and so make a Church; before any service acceptable can be performed to him, *Laws. Exp. Epist. Heb. p. 161.*

The True Church is a People called of God by the Gospel, from the world, unto the Communion and Fellowship of his Son Jesus Christ, in whom they are coupled and built together to be the habitation of God by the Spirit, *Ainsw. Count. Poyl. pag. 115.*

Señ. 2.

Therefore as we ought, so we do say, we that have received grace to testifie to the Gospel, to all that love and fear the Lord, Come out from amongst them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you, *2 Cor. 6. 17.* Come out of her, (*viz.* the False Church) my People (saith the Lord) and partake not of her sins, least ye partake of her Plagues, for her sins have reached unto Heaven, *etc. Rev. 18 4, 5.* And labour in your utmost, O ye precious ones that are the Redeemed of the Lord, to know where Christ feedeth, and where he maketh his Flock to rest at noon, and be not as such as turn aside from the Flocks of his Companions! *Cant. 1. 7, 8.* And to engage to, and encourage in this so good a work, as a true, entire, Gospel-Separation; That which we have seen and heard, we are ready and willing to declare unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.

What Age was there ever in the world, since light was separated from darkness, that heard not of separation from the false Church? The first man Adam saw it — Noah did the like, — Abraham was called out of Chaldee, Lot out of Sodom, — Christ's Disciples from faithless Jewes and Gentiles, — yea God himself did teach it, when he made a separation between the Romans Seed and the Serpent, *Ainsw. Coun. Poyl. pag. 37.*

Señ. 3.

And as God is love; so if we dwell in love, we dwell in God, and God in us, *John 4. 16.* — And because love is a more excellent way then the enjoyment of Apostles, Prophets, Teachers, working of mi- The which precious Gospel-fellowship of Saints Divinely united together in the wayes and appointments of Jesus Christ is, and ought to be a fellowship, as with the Lord who is a Spirit, *John 4. 24.* so each with other in the spirit, *Gal. 3. 26, 28. Eph. 4. 3. 2 Cor. 13. 4. 1 Cor. 12. 7. to the 13. and 4. 20.* Not so much from their attainments in Eternal Conformities, (as too many too too much press to), though oneness therein be desirable, (as it sutes with divine will,) yet not that the light and attainments of one, or of some few should be set up as a standard to the rest, thereby denying communion with all, except of that size and form; so making communion to be more in Form then in Spirit, Life and Power, thereby forgetting the more excellent way, *1 Cor. 7. 17.* and

and 12. 31. and 13. 7. to the 10. But to receive such as be weak in the faith, forbearing to judge one another, but to judge this rather, that no man put a stumbling block, or an occasion to fall in his Brothers way, Rom. 14. 1. to the 17.

all are to be prized, and earnestly covered: Therefore such Believers, and such Churches as abound in all those things, with less love, Jell's Store-House, &c. pag. 129, 130.

Yet in the midst of this Divine Tenderneſs flowing from the bowels of love to the precious appearances of the Lord Jesus, let none dare to be negligent in enquiring after, or in doing their duty; for as we know, so we affirm, that as it is the duty, so it ought to be the care of every member in particular, to know, and to perform (from a principle of pure love) the whole counsel of God concerning them, walking worthy of the Lord to all pleasing, being fruitfull in every good work, and increasing in the knowledge of God, Col. 1. 10. And then shall they not be ashamed, when they have respect unto all Gods Commandments, Psal. 119. 6. * And that Souls may grow in Grace, and in the Knowledge of Jesus Christ, they are to be earnest with the Lord by prayer, Phil. 4. 6. And diligent in the search of the Scripture, John 5. 39. To wait constantly, attentively, and affectionately upon God in the Ministry of the Word, Heb. 10. 25. Seeing to this in an especial manner, that (in all they do) their hearts be sound and sincere in Gods Commandments, and then shall they not be ashamed, Psal. 119. 80. And whereto any have already attained, let them walk by that Rule, and mind the same thing, and if in any thing they be otherwise minded, God shall reveal even this unto them, Phil. 3. 16.

** God is wone when he will bestow any thing upon his Children, to stir up their hearts to fervent prayers, both that they may more esteem the good thing obtained, and also that they may learn how great a regard he hath of us that call upon him with sincere minds. Brighten. Rev. Apoc. p. 108. The Ministry of the word is Gods holy Ordinance, to beget and increase grace in his Children, beating them off*

from the world, raising him up to a higher pitch of Heavenly-mindedness, teaching them which way to prevent occasions of sin, and to beat back the Temptations of the Devil, Harl. Touch-stone of Grace, p. 248.

CHAP. V.

Sheweth what the Moral Commands of Christ are, as it respects the Ten Words Recorded, Exo. 20. with a brief discourse upon every one of them;

SECT. 1.

AND inasmuch as in this break of the day of Gospel-Glory there is not that clearness in, and withal, as we wait, look, and long for, according to the promise of the Lord, Isa. 11. 9. and 40. 5. Dan. 12. 4. And that therefore, and as arising hence, there is yet some variety in the understandings and practises of

many of the truly Godly, who are waiting to hear, and willing to know and understand, that they may do the will of their Father, that as they believe in him, so they might fully follow him in their Day and Generation. Therefore I shall according to divine Assistance, proceed further on in these Divine Oracles, hoping that through the blessing of the Lord, I shall be of some use to those that are waiting at *Zions* Gates, that they understanding the will of him that died for them, may give up themselves to him in their lives, manifesting their loves to him, in a holy subjection to him; as also to those that are already added to the Churches of Christ, that they also may come to know what is the will of their precious Redeemer, that they may further manifest their loves to him, by keeping his Commandments, for this is love that we keep his Commandments, and his Commandments are not grievous, *1 John* 5. 3.

Divers-- of them vouchsafe not to corrupt the Scripture, but flaily they deny the Law and the Prophets, and under pretence of their detestable and impious doctrine of feigned free grace, they fall into the bottomless gulph of perdition, Eul. Hist. Lib. 5. Cap. 25. All Gods Commandments bind the Conscience so long as they are in force; and his

Whose Commands are either Moral or Positive, are either such as were in being before Christ was manifest in flesh, and confirmed by him; or such, as not having been in being before (at least in the same way and manner) had a particular and express institution from him. And those I first mentioned, are as truly the Commands of Christ, as the other; the want of which true distinction have occasioned those many extreams into which many have run in these late dayes, to the denying of the Law and the Prophets, and sometimes the four Evangelists (as to the things contained in them to be a Rule) and sometimes some of the Epistles, as the Epistle of *James*, as I have known in some. Yet notwithstanding these extreams, and various fond conceits, the moral precepts, the Law of the Ten Words, being commanded of God, confirmed by Christ, owned, asserted, and practised by his People, remains a holy, just, good, spiritual law, and is (as of old it was) to be delighted in after the inward man, *Rom.* 7. 22. *Psal.* 119. 47. 111. 174.

moral precepts being perpetual, therefore bind the conscience to absolute obedience perpetually, *Smith's Pattern of True Prayer*, pag. 1.

Sec. 2.

Nomos, The Law, *Mat.* 5. 17. 18.--from noos Desires; Affections nor Actions, they be snared, so as to enquire or follow after any other God, but the Great God of Heaven and Earth; But that they Believe, Love, Fear, Serve and Obey him, and that according to the Rules prescribed by him, viz. according

ing to his blessed will revealed in his word, the pure, precious, and holy Scriptures; and that with all their heart, soul, mind, and strength, continuing constant therein to the end, *Exod. 20.3. Deut. 10.14 & 11.16. 1 Cor. 8.5. Exod. 23.13. Zac. 13.2.*

In the second we are forbid to make to, or for our selves, to satisfy our Lusts, to worship or adore the likeness of any thing in Heaven above, or in the Earth beneath. There must be no bowing to, no adoring or worshiping of any such things, for God is a jealous God, and will visit such iniquity. Also that we keep from all false worships, so that neither in body or spirit we be present at it, or any way serviceable to it; And to observe purely, spiritually, readily, and constantly such Worship, and all such Commands as are required of us by the Lord in his Word, as respecting us in our day. *Exod. 20.4. Deut. 16.22. Levit. 26.1. & 19.4. 2 Cor. 6.14, 15, 16, 17, 18. Ephes. 5.11. Col. 1.23.*

In the third we are forbid the prophaning the Holy Name of God, the great and Dreadful Name of Jehovah the Lord. That we take not his name in vain, either in expressions or by profession, but to use reverently the Names, Titles, Ordinances, and Word of God; and in sincerity with faith and knowledge to be exercised in all the concernments of his Name, and Word. Which eminently strikes at that blind conceit, and deep deceit, that Ignorance is the Mother of Devotion; and that no inward-virtue is required to make a man a member of the true Church. Doubtless this Command reaches to this, That who so enters into a profession without such suitable power and experience, as is held forth in the Holy Scriptures, as respecting such or such a practice, it is no less then a taking the name of God in vain, and he will not hold such guiltless that taketh his name in vain, *Exod. 20.7. Levit. 18.21. & 19.12. 1 Cor. 11.26, to the 31. & 4.20. Gal. 6.7, 8.*

Sett. 3.

In the fourth Command God requires the setting apart and keeping holy, as a Sabbath of holy rest to him, such a certain day as he hath himself in his Commandement certainly determined to be set apart to that end. The which day we are carefully, and constantly to keep holy to him, from all common uses, and worldly employments, doing no manner of our work, but freely, spiritually, and with delight to spend it in the duties of holiness, necessity and mercy. The which certain day certainly determined by the Lord (that one Law-giver who is able

the Apostol-
nemen, of gi-
ving, as that
which groweth
unto every one
their due, Simp.
Lex. p. 104.
Anomos, Some-
times the word
signifieth hea-
thenish, that li-
veth not accord-
ing to the Law
of Moses, that
may be called
lawless. T. C.
Lex. p. 111.

In all the succe-
ssion, and in every
one of their
Cities it is no o-
therwise then
the Law and
Prophecy, and
the Lord himself
preached. Eul.
Eccl. Hist lib. 4.
c. 11.

For though no
tree that bears
fruit but hath
leaves, yet we
to those trees
which bear no-
thing but leaves.
Everard. Gol.
Treas. open. p.
320.

A jot, Iota, Mat
5. 18. Jod is the
least letter in
the Hebrews,
to which the
Greek Iota an-
swereth, and
thereunto allu-
sion is made, one
jot, or one tit-
tle, that is, no-
ble the least letter.

A little, Certain-
 Mac. 7. 18. — the bending or
 bowing that is
 in the top of
 some Hebrew
 letters, — some
 understand here,
 by the Hebrew
 points, — some
 the Hebrew ac-
 cents, — the
 sense however
 may be this, not
 only any one
 letters, not the
 least letter, but
 not the least jot
 (whether point
 or accent) of any
 letter of the
 whole law, shall
 become void, pass
 away from the
 law till all be
 fulfilled. Simpl.
 Lex. pag. 99. &
 184.
 • Sabbatismus,
 a rest, or keep-
 ing of a Sabbath
 Heb. 4. 9. of sab-
 batizo, to rest.
 Some think it
 may well be
 Englished ac-
 cording to the
 Latine Transla-
 tion, a Sabba-
 tism, the keep-
 ing of the day of
 Rest. Simpl. Lex. p. 130. Sabbatismus, Heb. 4. 9. the celebration of the Sabbath, T. C. Lex. pag. 188.
 Sabbatisme, — the celebration of the Sabbath, holy rest, T. B. Engl. Dict. Sabbatismus, the celebration
 of the Sabbath. So in Pid. Dict. & Thum. Dict.

ble to save and to destroy, Jam. 4. 12.) is the seventh day, which
 is expressly laid down in the heart of the Royal Law: But the se-
 venth day is the Sabbath of the Lord thy God, &c. And its that se-
 venth day on which God rested, when in six dayes he had created
 the Heavens and the Earth, the Sea, and all that in them is. And
 this Command is amongst the rest confirmed by Christ, being a
 part of that Law, of which one jot, or tittle shall not pass till all
 be fulfilled, yea till Heaven and Earth pass away, and to all things
 be fulfilled. And he owned it also both in word and practice,
 and publicly proclaimed himself the Lord thereof, Mar. 2. 27, 28.
 And is also confirmed to us by them that first trusted in Christ,
 being witnessed to by them both in word and practice: and for
 four hundred years at least was kept by those that next followed
 after the Apostles, as may be observed in the Eccles. Hist. Socr.
 Hist. lib. 5. cap. 21. and remains (according to the Spirit Testi-
 mony, Heb. 4. 9. *) to be observed by the people of God, and he
 is not the God of Jews onely, but of the Gentiles also, Rom. 3. 29.
 And though there hath been a setting up of Post by the Lords
 Post in this as in other things; yet did the Lord as foreseeing
 what the carriage of men would be (he being one before whom
 all things are naked and bare, Heb. 4. 13.) take special care con-
 cerning this day, and therefore put a Remember upon it, as Remem-
 ber the Sabbath day to keep it holy; not as many render it, Re-
 member to keep holy the Sabbath day, &c. thereby abusing the
 Command of God, that they may keep their own Tradition, as
 if by their rendring it so, let them make what day they will the
 Sabbath, they should answer the Command of God, but we know
 that no Lye is of the Truth. And those that would answer the
 Will of the Lord in this his pure, precious, equal, pleasant, and
 profitable Command, must remember the Day as well as the Du-
 ty, which is the seventh: But the seventh day is the Sabbath of the
 Lord thy God, &c. This must be remembered, Exod. 20. 8, 9, 10, 11.
 Gen. 2. 2, 3. Exod. 16. 30. & 31. 15. Isa 56. 2, 3, 6. & 58. 13. 1 Cor. 11. 1.
 Luk. 4. 16. Act. 17. 2. & 18. 4.

Señ. 4.

— The fifth Command respects a careful observance of order a-
 mongst men, according as the God of order hath appointed in his
 Word: as of Husband and Wife, Parents and Children, Masters
 and

and Servants, Magistrates of Gods appointment (which are such as are for the punishment of Evil-doers, and for the praise of them that do well, *Rom. 12. 1. to the 7.*) and Subjects, Ministers and Members, giving Tribute to whom Tribute is due, fear to whom fear, honour to whom honour, that so walking as to keep Gods order, we may have the blessing that's promised by him that's faithful to perform, *Exod. 20. 12. 1 Pet. 3. 5, 6, 7. Eph. 6. 1, 2, 3, 4, 5, 6, 7. 1 Pet. 2. 13, 14. Rom. 13. 7.*

The sixth Command prohibits as to such actions or intentions that tend to our own or our Neighbours hurt, that neither in the thoughts of our heart, words of the tongue, or actions of the hand, we carry our selves so as to break this Command but willingly and cheerfully to observe and keep the sweet Harmony and orderly course of Nature, amongst all as we ought, making it our business to preserve as our own persons and properties, to our Neighbours, *Exod. 20. 13. Levit. 19. 17, 18. 1 Job 3. 15. Rom. 13. 8, 10. Jam. 2. 8, 9.*

The seventh Command relates eminently to purity and holiness, that we do not in lustful affections, expressions, or actions, pollute, defile, or corrupt our selves, either with persons or things relating to Conversation or Worship; but to be holy and chaste in thoughts, words, gestures, and actions: not only avoiding but opposing all occasions that any way tend to pollute, defile, or corrupt our selves or others. *Exod. 20. 14. Mat. 5. 28. 1 Cor. 15. 33. Ephes. 5. 3, 4, 5. 1 Thess. 4. 4, 5, 6. & 5. 2. 1 Cor. 10. 6.*

The eighth Command tends to the prohibiting of all Deceit, Cousenage, or Defraud, either in the action or intention of taking or keeping the Right or Property of any; that we do not hinder knowingly or willingly, as not our own, so not our Neighbours Wealth or Estate, but to do what we may or can by any lawful means possible, either by forewarning, advising or helping, as our selves, so our Neighbours, in respect of their Properties or Estates. *Exod. 20. 15. Levit. 19. 13. James 5. 4. Exod. 23. 4, 5.*

The ninth Command relates to bearing of witness; that we do not in any case, at any time deal deceitfully nor falsely between Man and Man, or with any man concerning our selves or others, either in the matter of our own or others Concerns: but every one to speak truth, to, and of his Neighbour, preferring Truth before any earthly advantage, and therein expecting a blessing, yea though it should seemingly make against us, *Exod. 20. 16. Dent. 16. 20. Ephes. 4. 25. Zach. 8. 16, 17. Zeph.*

Christian contentment is that sweet, inward, quiet, gracious frame of spirit, freely submitting to, and taking which too oft follows an eager pursuit of the world, when there complacency in is not an obtaining of the things lusted after: which kind of Gods wise, and frame of spirit is to be opposed, and we are carefully to avoid it, with all occasions that may any way tend to it; for not onely actions in respect of the breach of those Commands is to be avoided, but all the occasions thereof; for this word of God is quick and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4. 12. Paul saith Rom 7. 7. That he had not known lust, except the Law had said, Thou shalt not covet; by all which it appears that as the Law is holy, just, and good, so it's spiritual. Exod. 20. 17. 2 King. 5. 20, to the 26. Heb. 13. Phil. 4. 11, 12. 1 Tim. 6. 6.

differentely affected in the use of lawful means, whether God will give more or less. 2 An inordinate love of that a man hath, though he hath not beyond the limits of sufficiency, is covetousness; and in this sense a poor man may be covetous, Evar. gosp. treat. 2. part. pag. 126.

Sect. 5.

The Law is brought forth in Gospel, and as given forth by Christ, is the pure Gospel-rule; therefore through the substance of the old Command, yet is called new, because given forth upon the new and true account, Collier four guard routed, p. 59.

God spake these ten words, and he added no more, Deut. 5. 22. and twice writ them with his own finger, and therefore they should be taken special notice of, being of great import, and special concernment. These are the words of the Lords lips; by which his servants of old kept themselves from the paths of the Destroyer, Psal. 17 4. This is that Law Paul saith is just, not onely was, but is just, &c. And whatsoever things are just, we must think on these things, Phil. 4. 8.

Many there are in this day of licentiousness that make a great stir and business about this good Law, not fearing, but even daring to deny it to remain a Rule to us to order our conversation by in these Gospel dayes; yet their confused noise they make about it, doth not destroy the truth of the thing. The Lord engage the hearts of his people to it, and make them serious in the consideration, and diligent in the observation of it, that from love and life received, they being found so doing, may have the promised blessing, Rev. 22. 12.

CHAP. VI.

Treateth of the One saving Covenant of God in the two-fold Administration of it; Also wherein the Old Covenant did mainly consist, and of the Abolishing of it.

SECT. 1.

AND in that there is much adoe made about the Covenants, some being more nice than wise, being willing to bring forth something new, whether it be true or no; I shall speak a few words, in, and to the thing, and I shall be as brief as possibly I may, and so passe on in these *Divine Oracles*. And though I undoubtedly conclude, that the saving Covenant of God hath been but one in respect of its essence and substance, yet as considering, and concerning the formes of Administration, which principally have been of two sorts, it may be said there hath been two Covenants. For the Covenant in its first way of Administ'ring, which in that respect may be, and is called the first Covenant, and sometimes the old Covenant; it was more outward and legal; life as it was at first proposed, was more in a way of works, then in a way of grace. But the Covenant in its second way of Administ'ring, which in that respect may be, and is called, the second, or new Covenant, is more Inward, Spiritual, and Evangelical, is more Clear, Large, Sublime, and Satisfactory, *Jer.* 31. 31, 32, 34. *Heb.* 8. 6, 7, 8, 9, 10, 11, 12, 13. Life as now it is proposed and held forth, is in a way of grace, and not in a way of works, *Rom.* 4. 16. and 11. 5, 6. In the first way of Administ'ring, *do and live* was held forth; in the second way of Administ'ring, *it do, because we live, and because we have experienced love held forth to us*, *Levit.* 18. 5. *Rom.* 10. 5. *John* 14. 15. *2 Cor.* 5. 14. *Gal.* 2. 20. *Jer.* 32. 40. In its first way of Administ'ring, it was a Covenant or Contract of God and Man, of God with Man, that according as they did, so they should have, and no other wayes by virtue of that Covenant, or of the Covenant in that way of Administ'ring. A Covenant or Contract, it was relating to Mans doing such or such things commanded him by the Lord, or his forbearing to do such or such things forbidden him the doing by the Lord; the personal performance of which in the perfection of it, continuing therein to the end, should be his Righteousness, and that where in, and whereby he should live, *Gen.* 2. 16, 17. compared with *Hos.* 6. 7. *Exod.* 19. 5, 6, 7, 8. and 24. 3. *Dent.* 28. 1, to the 19. *Levit.* 6, and 41.

The Law of work; is as much to say, as the Covenant of works, the which Covenant the Lord made with all man-kind in Adam before his fall; the summe whereof was, do this and thou shalt live; And if thou do it not thou shalt dye the death. In which Covenant there was first contained a Precept, do this, 1. a Promise joined unto it, if thou do it, thou shalt live; 3. a like threatening, if thou do it not, thou shalt dye the death. God made this Covenant in the beginning with the first Man Adam whilst he was in the first estate of Integrity; The same Covenant God did repeat and make again by Moses with the People of Israel, E. F. Mar. Mod. Divin. p.

Now the Covenant is also of two sorts, or there are two Covenants; as concerning the circumstances, and those conditions which are less principal, which are the formes of Administration, 17. Heb. 7. 12, 18. and 9. 1. 10. serving for the

principal conditions, that the Faithfull may attain unto them by the help of these, Zac. Urs. Sam. Chr. Rel. pag. 286. I do utterly relinquish (with the Apostle Rom. 7. 1, 2, 3, 4.) that Covenant which wedded Saints by dying Ceremonies, Tillam Prof. from Priss. pag. 58.

Secl. 2.

It is the new Testament, in respect of that which was from the time of Moses, and in respect of the Promise made to the Fathers; not in respect of the essence, but in respect of the manner, because in them in respect of the manner of Administring, there was some representation of the Covenant of works, from which this Testament doth essentially differ; and so seeing there did not appear an integrall difference of the new Covenant from the old, but in that Administration which is most properly called

The Second, or New Covenant, or the Covenant in the second way of Administring, is a Covenant, or Contract of God and Christ, of God with Christ, for the performance of that which Man in the First Covenant should and ought to have done, and the undergoing of what Man by his breach of Covenant with God had deserved, the which being performed by Christ as the surety of his People; as standing in their stead, undergoing the Penalty, and performing the Duty, they by believing in him, and in the Father through him, are in him, and through him accepted, Eph. 1. 6. and receive the pardon of their sins, Heb. 8. 12. and are in him esteemed Righteous, having his Righteousness imputed to them, as their sins were imputed to him; in the which Righteousness of his, as imputed to them, they appear without fault before the Throne of God, 2 Cor. 5. 21. Rev. 14. 5. For they are compleat in him, who is the Head of all Principality and Power, Col. 2. 10. And freely as a gift of God, through this way of Christs death, &c. do enjoy all the blessings of this blessed Covenant, as Union with God and (in) Christ, and Communion with God and Christ in the Spirit; and Life, Light, Love, Power, Joy, Peace, &c. In a word, Grace in a way of grace here, and Glory hereafter; both present and eternal visions of God, Psal. 89. 28. 34. 1 John 1. 3. John 17. 21. So that the Covenant of Life and Peace in the two-fold Administration of it, was, and is, the first way of working, and doing for life; the second of believing to life. (The which Faith, is a mighty work of God in the Soul, Eph. 1. 19.) For to him that worketh not, but believeth on him that

that justifieth the ungodly, his faith is counted for Righteousness, Rom. 4. 5. And in, and under this Administration, there is a Spiritual Seed, a Spiritual or Heavenly Country, an inward Seal, Precious and Spiritual Promises, Spiritual Sacrifices acceptable to God by Jesus Christ; a Spiritual Sanctuary, or Tabernacle, and Spiritual Services, Worship and Worshippers; for as God is a Spirit, so doth he seek Spiritual Worshippers, to perform his Spiritual Worship, and Divine Service; for to the Wicked, God saith, *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth?* John 4. 23, 24. Psal. 50. 16.

the new manner of dispensing it, its called the New Covenant. Purn. Little Cab. Page 73.

led the new Covenant and Testament, Amel. Mar. Sacr. Div. pag. 198. In regard of the old way of Administ'ring of it, its called the old Covenant; and in regard of the new manner of dispensing it, its called the New Covenant. Purn. Little Cab. Page 73.

SECT. 3.

Now then the matter was not, nor is not so much what the thing commanded or prohibited was, as touching the particular I am Treating of, though at this many stumble: But in what way the thing, or things commanded or prohibited were given Forth, or were Administred: Many make much ado about the Ten Precepts above recited, because sometime *do and live* was added to them, or put upon them, and hence cry them down as dead things, whenas (notwithstanding their rashness in that matter) they are stiled Lively Oracles by the Holy and Unerring Spirit of God, in the mouth of the Blessed Martyr Stephen, Acts 7. 38. And this after the Death, Resurrection, and Ascension of the Lord Jesus. And this we are to know, that Law of the Ten Precepts, as to the matter of it barely was not the old Covenant, neither ever had been had not that form been put to it that was, by reason of which they are so called sometimes; And the truth is, the form of Administ'ring was so considerable in this respect, that sometimes the Term of Covenant, is as if it were taken off from the matter of the Law, from the Precepts in particular, and were wholly plac'd by the Lord upon the manner of giving them; as may be observed, Deut. 29. 1. Not that the one was without the other, as (at that time) the things Administred were not the Covenant, without the form of Administration, neither was the form of Administration the Covenant, without the things Administred: But yet of the two, the way of Administ'ring seems to be the most considerable, as it relates to its being a Covenant. Moreover we find the new Covenant to be Four Hundred and Thirty Years before the Law was given at Sinai; yea, it was of an older date too, but then it began to shine; and thus the Apostle speaks of it, Gal. 3. 17. And also the Commands of the Decalogue were

The Covenant of Grace was not always Administ'ring after the same manner, but the Administrations of it under the old Testament were different from those under the new. The Covenant of Grace was Administred under the old Testament, by Promises, Prophecies, Sacrifices, Circumcision, the Passover, and other Types and Ordinances, which did all fore-figure Christ then to come, and were for that time sufficient to build up the Church in faith in the promised Messiah, by whom they then had full remission of Sin, and Eternal Salvation.

under the new Testament, when Christ the substance was exhibited, the same Covenant of Grace was and is still to be Administred in the Preaching of the word, and the Administration of Baptisme, and the Lords Supper, in which Grace and Salvation is held forth in more fulness, evidence and efficacy to all Nations. Assem. larg. Carec. pag. 9, 1c.

Señ. 4.

Because Adam was the beginning of mankind, out of whom all men were to be derived, therefore a law was given to him, not only as one private person, as was done in the Angels. But as a publick person, or the head of mans nature from whom all good and evil was to be derived to his posterity, Act. 17. 26. Rom. 5. 18, 19. 1 Cor. 15. 21, 22. Amef. Mar. Sac. Div. p. 54. The will of God live, and if he did not, he should dye the death, is carryed here is the Rule of Righteousness; and if Adam would enter into such an agreement with God, he and all his posterity should stand eternally; and if he fell, he and his posterity should perish eternally; who hath any thing to reason against it? Heb. 6. 7. The words are, they like Adam have transgressed the Covenant; So you have it varied in the Margin: So that a Covenant passed betwixt God and Adam, for the violation whereof on Adams part, he and his incur'd Eternal Death, Blackw. Soul fear. Carcc. pag. 12.

Sect. 5.

But though man had lost his power so to obey as he ought, yet God lost not his power to command; and therefore to shew his Sovereignty, as also to keep Israel under Tutors and Governours untill the time appointed, Gal. 4. 1, 2, 3, 4. He goes forth in such a way, giving his commands in a Covenant way, to be done for life, *Levit.* 18. 5. in the which way the people accept them, and promise to do all things the Lord said, *Exod.* 19. 5. 8. and 24. 3. 7. with *Heb.* 9. 17, 18, 19. And so having thus made a Covenant or Contract by Moses with God; God bids Moses come up to him into the Mount, and he will give him the Law which he had Written, *Exod.* 24. 12. And thus the Ten Precepts became the Covenant of works, in this way of giving to be done for life, and no otherwayes; And had they not been thus given, and thus accepted, they had no more been a Covenant of works (if for distinction sake I may so call it) then Baptisme, breaking of Bread, Prayer, or any other Duty now is a Covenant of works; for if these, or any other had been thus given, with the obligation of *do and live annexed to them*, they had been a Covenant of works, as sometimes the other was. So that the matter of the Precepts was not the Covenant; it did not lye in that, but in the manner of giving, the way and manner of Administring: Nor but that several things in particular might here be minded, which for brevities sake I pass at present (not intending much more then the stating of things at present,) intending what may in truth be spoken more then what hath been already said in the Word Administring.

The reason why I rather chuse to call the Law of the Ten Commandments, the matter of the Covenant of works, then the Covenant it self, is because I conceive that the matter of it cannot properly be called the Covenant of works, except the form be put upon it, that is to say, except the Lord require, and man undertake to yield perfect obedience thereunto, upon condition of eternal life and death; and therefore till then it was not a Covenant of works.
E.F. Mar. Mod. Divin. p. 7, 8.

Sect. 6.

And the Lord Jesus having Abolished this Ministration, it being done away, as saith the Apostle, 2 Cor. 3. 7, 9, 11, 13. He being the end of the Law for Righteousness to every one that believeth, *Rom.* 10. 4. and in verse the 5th, the Apostle saith, *That Moses described the Righteousness of the Law; that the man that doth the things shall live by them;* where we may with clearness see, 1. What the Righteousness of the Law was. 2. That Christ is the end of it to believers. 3. What it is that Christ is the end of, or hath put an end to, (*viz.*) *do and live*; the ministring of the Law in that manner, and to that end. But for any to say that, that which was Administred in that Ministration, as respecting our obedience from love and life received; As to the matter of the Ten Precepts is utterly

Although this Covenant hath been differently and variously Administred in respect of Ordinances and Institutions in the time of the Law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving

false,

saving end, it is
one & the same;
upon the account
of which various
dispensations; it
is called the Old
and New Testa-
ment, Declar-
Congr. Churc.
pag. 6.

false, and tends to little less then to destroy a holy and humble walking with God, which remains to all those that with comfort expect to see God, *Heb. 12. 14.* And on the other hand, if any should seek to be justified by the law, he is fallen from grace, *Gal. 5. 4.* And under this consideration it is, that the Apostle saith, *1 Cor. 6. 14. That we are not under the Law, but under Grace,* And to this are all those Scriptures to be applyed that speak of our not being under the Law, but under Grace: And whosoever applyes them otherwayes, abuses the good Word of God, the Holy Scriptures.

Sect. 7.

The removing of this Ministracion was signified in, and by *Moses* breaking the first Tables; but as in the renewing of them by the Lord that which was writ in the first Tables was (word for word) writ in the second, *Exod. 34. 1. Deut. 10. 2. 4.* So that which was the duty then (as respecting the Ten Precepts) is our duty now, and that as to the matter of the fourth Precept, as well as any of the other, considering the doing of the things without the obligement of *do and live upon them.* And when God shall wipe away the scales of Self-conceitedness, Worldly Interest, Long Custome, and Carnal Security off the eyes of his People, then will they come to see the new Covenant-Promise made good, of Gods writing his law in their hearts, *Jer. 31. 33. Heb. 8. 10. and 10. 16.* And no Law more eminently his, then the Law of the Ten Precepts, and there must be Ten to make up the Law, for never were nine of them called a Law, as many would have it in this day. Thus I have as briefly as I well could, stated the Truth in this particular, the Lord blesse it to his People for their Information, *Amen.*

CHAP. VII.

Treateth of Circumcision in the flesh made by hands, proving its repeal by the word of truth.

Sect. 1.

HAVING in the two foregoing Chapters spoken of the continuance of Gods holy Law, viz. the Law of the ten precepts, as a rule of life to us in the Gospel-day; And understanding that some who have sometimes spoken worthily for the Lord and his Law, and against the shaddows and ceremonies that tend to darken the glory of the precious and blessed Gospel, that do now

turn to vain jangling, that trouble us with words, endeavouring to subvert our souls, as the false brethren did of old, and do endeavour to build the things themselves once destroyed; and so make themselves transgressors. And finding that those that plead for the Law of God in Truth, are reproached, as if they were alike guilty in denying the Lord that bought them with these Apostate persons, I have, in my attained to measure, spoke something for the Lord against these appearing evils, and for the clearing of the faithful brethren, according as I hinted in my Introduction. For in what I have spoke for, and concerning Gods holy Law, viz. the Law of the ten precepts, I do not intend in the least to bring in, nor once imagine that there ought to be brought in, any command either mandatory or prohibitive, though once given forth by the Lord, that's at any time since repealed by any that spake in the word of the Lord. Neither dare I, nor will I (the Lord strengthening me, for without him I can do nothing) give place by subjection, no not for any hour, to any that shall endeavour so to do, that so the truth of the Gospel may continue amongst those, with whom in divine worship) I am conversant. And of those things once commanded, yet since repealed, are these following (amongst others) the which I have in the clear evidence of the word of God confuted. 1. Circumcision, which in the Scriptures is called the Circumcision in the flesh made by hands, Eph. 2. 11. which in so many words is forbid to the people of God in the Gospel-days. Saith the Apostle, 1 Cor. 7. 18. is any called in uncircumcision, let him not be circumcised. And in chap. 14. 27. he saith, if any man think himself to be a Prophet, or spiritual, let him acknowledge that the things I write unto you, are the Commandements of the Lord. And he gives the reason why this Circumcision should not be practised, because it is nothing, neither in Christ Jesus doth it availe any thing, Gal. 6. 15. Yea, and he goes further then this, to Gal. 3. 3. where he saith, that if they were circumcised Christ should profit them nothing; for every one that is circumcised is a Debtor to do the whole Law; and Debtor, the pretence of doing it out of love, is quite cut off, as they practise it for a command enforcing it; therefore were they to stand fast in that liberty, wherewith Christ had made them free, and not to be entangled again with the yoke of Bondage. And in Gal. 3. 14. Its said, That the blessings of Abraham comes on the Gentiles by Jesus Christ, that we might receive the promise of the Spirit through Faith; and they which be of Faith are blessed with faithfull Abraham. Vers. 9. And Faith was reckoned to Abraham in uncircum-

The Apostles voice is the trial of Spirits, we are of God; he that knoweth God, heareth us, he that is not of God, heareth not us; hereby know we the Spirit of Truth and the Spirit of Error. Tillam. Temp. Stones. pag. 14.
The Gospel then being the Epitome of things most necessary, onely presents us with Pauls practice for our Christian pattern who expressly requires our conformity in these words, Phil. 4. 9 which ye have both learned and received, and as they heard, and seen in me, do, and the God of peace shall be with you. Here's a general injunction which must be observed onely with these limitations, that

Pauls practice be plain, possible, peaceable, Evangelical and unrepealed, or else it binds not; it must be Evangelical, for we may not follow Paul in his compliance with the Jews in ceremonies, no not to gain the Jews; And therefore let Paul pass into the Temple to purifie himself with his vowaries, this is no prescript for me. It must be unrepealed if it oblige Saints, for something Paul did which himself after repealed, as the Circumcision of Timothy, which he solemnly declares to be utterly destructive to Christianity, Gal. 5. 1, 2, 3. all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after their customs. Here is the question, Circumcision, and walking after the Customs; and vers. 25. they say, as touching the Gentiles which believe we have written, and concludeth that they observe no such thing, &c. Note here Christian-Reader, they had written and concluded that the Gentiles which believe, should observe no such thing. And this conclusion was that, *Ac*. 15. as may be observed by comparing the places together, and as Paul saying proceeded from the Spirit of God, so we find here, *Ac*. 15. 28. that the holy, unerring Spirit of the Lord was chief in the Council, where were assembled the Apostles, and Elders, the Prophets Judas and Silas, with the whole Church; And Paul and Barnabas that came about the question, vers. 22, 23. And at vers. 34. they say,

say, forasmuch as we have heard that certain (men worthy of no Name) have troubled you with words, subverting your souls, saying ye must be Circumcised, &c. To whom we gave no such Commandment; this was the question, and it was concluded upon in the negative; and so they writ, and concluded that the Gentiles should observe no such thing, and this was cause of joy to the poor Saints, *Acts* 15. 31.

It is true, there was much forbearance used by the Apostles to win the Jewes; but—doubtlessly impute that advice to the holy Spirit, which

was given to Paul, *Acts* 21. 24. for as Peter dissembled at Antioch, *Gal.* 2. So did they advise Paul to dissemble, *Acts* 21. 24. Paul was a great opposer of the Jewish Ceremonies, and yet they persuaded him to dissemble that all may know (say they) that those things whereof they are informed of these are nothing, but that thou thy self also walkest orderly and keepest the Law, meaning the Law of Sacrifices, and Jewish Customs; but this was utterly untrue, and therefore I am free to say it again, it was their weakness, Tillam *Sac. Vaf. Subd.* pag. 46.

Señ. 2.

Against this so full, so clear a truth, some who are going about (as they of old) to subvert souls, troubling them with words; do object, 1 The Circumcision of Abraham, being a seal of the Righteousness of his Faith. 2 Some passages in the Prophets, which they think relates to Gospel-Times. 3 Pauls Circumcising Timothy. 4 In that Jesus Christ is said to be the Minister of Circumcision, &c. To the which things I shall give an Answer particularly. 1 That Circumcision was a seal of Abrahams Faith, yet being Uncircumcised, the Scripture expresseth, *Rom.* 4. 11. But that ever it was so to any other we read not, and therefore do not believe it; It was to others an Obligation to keep the whole Law, *Gal.* 5. 3. It was to Abraham a seal of the Righteousness of Faith, that he might be the Father of all them that believe, yea, though they be not Circumcised. Now the priviledge of being the Father of the Faithful was never granted to any but to Abraham, though many ignorantly lay claim to it, and bring in their Children into the Church, and into the practise of Ordinances upon such a score; but this being without book, we give no heed to it, for we would not be wise above what's written: So that though it was thus to and with Abraham, yet no Scripture holding it forth, that it's anything the like to others, we leave it as a whimsey of the head of those that invent it.

Here's the Character of a new Creature, that hath a faith working by love, he knows that Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God, Tillam Sab. fought out p. 132.

That Text Rom. 4. 11. Speaks not of any ones Circumcision but Abrahams who sealed the righteousness of faith which he had before Circumcision, and assured thereby righteousness to all

though uncircumcised who should believe as he did; Tombs short Catech. Answ. to the 24. Question.

Señ. 3.

2. For those Scriptures of the Prophets made use of by some, though to little purpose, are principally, *Isa.* 52. 1. and *Eze.* 44. 9. which

Some Statutes and Judgements did peculiarly concern

Universal Israel in 9. which I shall next speak to, First, *Isa. 52. 1.* where Circumci-
 sion is mentioned; But the careful Christian Reader is to take
 notice that the Circumcision in the flesh made by hands is not na-
 med there, nor doubtless so much as minded in the place, and
 that's the thing in Question. Circumcision we own according to
 the Scriptures, *Dent. 30. 6. Chap. 10. 16. Jer. 4. 4. Eze. 11. 19.*
 and *36. 26, 27. Rom. 2. 29. Phil. 3. 3. Col. 2. 11.* But for the cir-
 cumcision in the flesh made by hands, (*viz.* that which was once
 so called) it's now no more Circumcision; this the Apostle at-
 tests in so many words, *Rom. 2. 28.* Secondly, *Eze. 44. 9.* I do
 as Circumcising, without any scruple affirm, that it relates not to Gospel-days: but
 if it did, who dare be so peremptory as to produce it? so in the
 letter of it, as thereby to oppose all that's spoke in the Holy Seri-
 ptures against the practise of Circumcision in the flesh made by
 hands, a task of which is before given the Reader; They that
 dare so set the Holy Scripture together by the eares, will doubtless
 feel the weight of Gods hand, in the Lords time. But to the
 Text it self, its said, *Thus saith the Lord God, no stranger Uncircum-*
cised in heart, nor Uncircumcised in flesh shall enter into my Sanctuary, and
any stranger that is among the Children of Israel. This relates to that
 on Mount Ebal, Worldly Sanctuary then (even under the Ministration of the law)
 in being, which was a figure for the time then present; Note,
 Then present, *Heb. 9. 1. 9.* For it cannot in any shew of truth be
 applyed to the Gospel Church, for there such did enter that were
 not thus Circumcised, yea among the Jewes themselves, *Gal. 2. 3,*
2, 3. Paul saith there, that he took Titus with him to Jerusalem, to
 the Church there, for so we are to understand him; and saith
 he, *But neither Titus who was with me, being a Greek, was compelled*
to be Circumcised; So that had he been Circumcised, he had been
 a heavy yoke of but Compelled to it, and that because of False Brethren to verse 4.
 Again, if we consider the forgoing verses to the 9. verse, of this
 of *Eze.* we shall through divine help understand the mind of
 the Lord, in verse 7. The Lord notes what had been the sin of
 Israel before the Captivity in Babylon; they had brought into the
 Sanctuary strangers Uncircumcised in heart, and Uncircumcised
 in flesh, this had not been the least of their Abominations, and
 thus they had polluted the Sanctuary; they did not keep the
 charge of the holy things; therefore for those Levites that had
 sinned herein, the Lord lets them know he would set them at
 some further distance from him; but the Sons of Zadock, having
 been faithfull in their duty, when others went astray, they should
 come near to him to minister unto him, and they should keep his
 Charge.

Charge. And then it should not be as before, that the Uncircumcised should come into the Sanctuary, when these faithfull souls, the sons of *Zodack* had the Charge; this may be observed by comparing the verses together from the 6th to the 16th. And when they returned out of *Babylon*, to the which time the Text relates, then according to this word did they separate themselves from such persons with whom they had defiled themselves, and polluted the Lords Sanctuary, *Exr.* 2. 62, 63. *Nehem.* 10. 28, 29. and 13. 3, 4, 7, 8, 9, 13. 28. And though *Tobiab* was allied to *Eliafib* the Priest, and he had prepared for him a Chamber, where afore-time they had laid the Meat Offerings, &c. Yet did the faithfull cast forth all his House-hold stuff, and cleansed the Chambers, for it was their grief that this had been done for *Tobiab* to the defiling of the Lords House. Thus they performed the word of the Lord, *Exr.* 4. 9. read *Nehemiah* 13. 3, 4, 5, 7, 8, 9. And they having suffered for this their evil in the *Babylonish* Captivity, made them make so much adoe about *Pauls* bringing in *Trophimus* (as they supposed) into the Temple, and (as they thought) had polluted the place, *Acts* 21. 27, 28, 29, 30, 31. For according to the saying, *A burn'd Child dreads the fire*; and they having smarted for it made them make so much adoe. 3. And *Jame's* Epistle for *Pauls* Circumcising *Timothy*, the reason is given in the same place, *Acts* 16. 3. It was because of the *Jews* that were in those Quarters, it's not said he did it from the command, *Gen.* 17. though yet it's mentioned why he did it, but because of the *Jews* that were in those Quarters; for he became as a *Jew* to the *Jews* that he might gain them; as he became weak to the weak, and it was in things not directly sinful, as this was not, considering his end in the thing. else it had as he himself expresseth it, *Gal.* 5. 3. But he did it as having respect to the good of souls, that by all means possible he might save some, *1 Cor.* 9. 20, 21, 22, 23.

as all *Mosaical* Rites were binding to all his house, both *Israelites* and *Profelytes*; so all *Apostolical* rules are binding to all *Christs* house, both *Jews* and *Gentiles*. Tillam *Sat. Val. Subd.* p. 434.

It was no more the submission of the Holy Sabbath that upon it the carnal Ordinance so Circumcision should be Administred, then it was for the shadowy Sacrifices and Levitical Services to be then performed. Tillam *Pres. from Pres.* pag. 14.

Bel. 4.

4. And concerning *Christs* being called the Minister of the Circumcision, it's no otherwise to be understood then that *Christ* was a Minister to the *Jews*, as it's said of *Peter*, *Gal.* 2. 7. That the Gospel of the Circumcision was committed to him, as the Gospel

There being a change of the Priesthood, there was of necessity a change of the Law thereof; and this is that Law that they that were bound to keep, it being the carnal or fleshly Commandment contained in Ordinances, which to be under, was indeed a yoke of bondage, Pooley Unwar. Princ. p. 45.

As for those things, or Sabbathas that were a shadow of the body of Christ, or any other things pertaining to the Ten Tribes, or Land of Canaan, or any thing else that cannot of necessity pertain to us, we plead not for them. Pool. Unwar. prin. p. 56.

of the Uncircumcision to Paul, not that Peter should be a Minister to Circumcise, and Paul to Uncircumcise, it was only that the one should hold forth the Word of Life to the Jews, and the other to the Gentiles, such as were so distinguished upon a National account, for before Christs death, they were not to go in the way of the Gentiles, nor into any of the Cities of the Samaritans they must not enter, but only go to the lost sheep of the House of Israel, Mat. 10. 5, 6, and 15, 24. And therefore is Christ called a Minister of the Circumcision, but when by his death he had broken down the middle wall of partition, and abolished in his flesh the Enmity, even the Law of Commandments contained in Ordinances, Eph. 2. 14, 15. Then was it otherways ordered, then was the Gospel to be preached to every Creature, not only the Jews but the Gentiles also. And it's said, that if any were called in Uncircumcision, let him not be Circumcised, 1 Cor. 7. 18. And that Epistle was writ not only to them at Corinth, but to all that in every place call upon the Name of the Lord, &c. 1 Cor. 1. 2. Not that Christ was a Minister of the Circumcision, to praise it upon any, or to confirm it by any word that so it should be praised. For Paul who was a Minister and Witness of him, Acts 26. 16. whom he said should know his will, and hear the voice of his mouth, Acts 22. 14. who therefore was a Wife Master-Builder, and laid the Foundation, and other Foundation can no man lay, 1 Cor. 3. 10, 11. He speaks expressly to the thing, not only 1 Cor. 7. 18, 19. but in many other places. And the rest of the Apostles with the Prophets Judas and Silas, and the Elders with the whole Church at Jerusalem of the Circumcised themselves, they writ, and concluded that the Gentiles should observe no such thing, as this Circumcision; And this did they even by the direction of the spirit of the Lord, promised to them to lead them into all truth. Yet notwithstanding all I have said, I own Christ to be the Minister of Circumcision, for tis he that circumciseth our hearts, to love the Lord our God, he takes away the superfluity of naughtiness, he it is that worketh all our works in us, and for us, Isa. 26. 12.

CHAP. VIII.

Treateth of Sacrifices, proving the abolishing and taking away of the Sacrifices of Bulls, and Goats, and the establishing of the Eternal Sacrifice of the Lord Jesus.

SECT. I.

I Jesus Christ the Son of the Father in Truth, and Love, he hath given himself an offering and a Sacrifice to God for a sweet smelling savour. For as the Gospel hath a (heart) Circumcision, so it hath an Altar, a Sacrifice, and a Priest, and so through rich grace we need no Sacrifice of Bulls and Goats, nor Popish sacrificing Priest; for Christ Jesus our Pasover Lamb, is sacrificed for us. And by that his one offering hath perfected forever them that are sanctified, 1 Cor. 5. 7. Heb. 10. 14. and by that his sacrifice and offering he hath taken away the sacrifices of Bulls and Goats which could never take away sins; wherefore when he cometh into the World, he said his sacrifice, and offering, — and burnt offerings, and offerings for sin thou wouldst nor, neither hadst pleasure therein, which are offered by the Law: (or according to the Law,) then said he, *Lo I come to do thy will (O God,)* He taketh away the first, that he may establish the second; Note, *He taketh away the first, viz: the sacrifices of Bulls and Goats, that He may establish the second, viz: his own sacrifice.* Here it is plainly and positively affirmed, that as Christs sacrifice is established, so the sacrifices of Bulls and Goats is abolished, the Lord would not have them, viz: any longer, he had no pleasure in them. Therefore at their perit be it, that (*Julian the Apostate* * *Emperour* like,) shall dare to bring them in again.

The Apostle *John* saith, that the blood of Christ cleanseth from all sin, 1 *John* 1. 7. Note Christian Reader for thy eternal Comfort, the blood of Christ cleanseth from *All Sin*, and if so, then is there no sin left remaining for the blood of Bulls and Goats to expiate.

Quest. But may not Sacrifices be offered for sins of ignorance and infirmity (so called) though not for others?

Ans. This talk of sins of ignorance, &c. tends to little less than to bring in the Papistical distinction of Mortal and Venial Sins, and the question insinuates as if Christ had onely died to expiate some sins, such as the Papists call Mortal sins; and another way were for the expiating of sins of a lower rank, as they reckon them,

All sacrifices were recorded types of Christ, and therefore abolished. —

'Tis therefore as absurd to conclude we must offer Sacrifice if we will keep the Sabbath, as to say we must keep the ceremonial Law, if we observe the Moral. Tillam. Sabbath. Sought out page 19.

* *The Emperour endeavoured another way to vex the Christians — He took great pleasure in sacrifice, — when he perceived that he could flatter but a few men of his Disposition, he called for the Jews, and demanded of them the cause why they did not sacrifice, — after they had answered that it was not lawful for them to execute that function in any other place than*

save at Jerusalem; he commanded that in all the haste the Temple should be builded up again: the Jews who of a long time had dream'd they should see the day when their Temple should be builded again for sacrifice; now thinking that the hour was come, occupied their heads busily about the building. For they that advised Paul, advised him to such a kind of offering, for it was an offering that attended a vow, which was a free thing, *Deut. 23. 21, 22. Eccles. 5. 4, 5.* and they that advised Paul to this thing, yet say, as touching the Gentiles which believe, we the Temple, and have written and concluded that they observe no such thing. And turned all down to the ground,--there came down fire from heaven which burned all their tools and instruments:--the Jews being in manner astonished at this strange sight, that Christ was an omnipotent God, yet yielded they not to his will and pleasure, but fearful looking for of Judgment, and fiery indignation which shall be poured out upon such adversaries, *Heb. 10. 26, 27.*

them, as if all sin were not mortal, and needed a perfect Sacrifice, such as is the sacrifice of Christ onely. It's said, *Rom. 6. 23. That the wages of sin is death*, not of this or that sin in a particular way, but of Sin in the general. And its wages is eternal death, for it is a death opposite to eternal life, as in the same *vers.* 2. Then the blood of Christ cleanseth not from all sin. 1. Either if he intended to take away all sin, he fails of his intention; or, 2. Else he intended it not, and so died onely for some sins, and left other some for the blood of Beasts to expiate. But doubtless his blood cleanseth from all sin, and wo to us if it were not so. And God forbid we should make him, or take him for a half Saviour; or that once we should think he hath done the greater and not the lesser also.

Quest. Though Sacrifices may not be offered for Sin, though that be so dangerous, yet might we not (if all things suited accordingly) offer free-will offerings, &c.

Ans. No it's absolutely forbid; the contrary is by the unerring Spirit of the Lord, expressly concluded upon, *Act. 21. 25, 26.* For they that advised Paul, advised him to such a kind of offering, for it was an offering that attended a vow, which was a free thing, *Deut. 23. 21, 22. Eccles. 5. 4, 5.* and they that advised Paul to this thing, yet say, as touching the Gentiles which believe, we the Temple, and have written and concluded that they observe no such thing. And turned all down to the ground,--there came down fire from heaven which burned all their tools and instruments:--the Jews being in manner astonished at this strange sight, that Christ was an omnipotent God, yet yielded they not to his will and pleasure, but fearful looking for of Judgment, and fiery indignation which shall be poured out upon such adversaries, *Heb. 10. 26, 27.*

born opinion of Judaism. *Socr. Hist. 1. 3. c. 17.* God made Christ sin, and laid our sins upon him. God was in Christ, (not imputing our sins unto us, but) making him sin, 2 *Cor. 5. 20.*—Sacrifice and offering thou wouldst not have, (*Heb. 10. 5.*) Lo, I come to do thy will; and that will was to take away sins, *vers.*

20, 12, 14, 15, 16. These words Christ spake when he took our nature, and when he came into the world, clothed with infirmities like unto us sinners, Rom. 8. 3. God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Goodw. Christ set forth, p. 47, 48.

CHAP. IX.

Treateth of going to the earthly Jerusalem, and building the Stone Temple, &c. shewing the vanity of such conceits, also proving the repeal of several prohibitive precepts given forth of old; also a Testimony against Poligamy, and some other particulars of a dangerous nature.

SECT. 1.

First for the going to the earthly Jerusalem to worship there. Jesus Christ the true and faithful Witness, saith in *Job. 4. 21.* that neither in that Mountain (the Woman of Samaria spake of) nor yet at Jerusalem should they worship the Father; that is, as that the worship should be tied to a place, as this kind of worship must, (if now there were any worship in it, as the offering of Sacrifices, &c.) which I have been in the foregoing Chapter speaking of. 2 And for the Gospel Temple, God and (in) Christ is the Saints Temple, 1 *Thess. 1. 1.* *Rev. 21. 21.* And the Saints are the Temple of God, 2 *Cor. 6. 16.* 1 *Cor. 6. 19.* and for other Temples then God for his people, and his people for him, the New Testament Church hath none. *Act. 17. 48, 49, 50.* *Rev. 21. 21.* *Job. 4. 21, 23, 24.* And 3. For the old Priesthood, it is changed, *Heb. 7. 12.* And the Law (by which they were made Priests) is disannulled by reason of the weakness and unprofitableness of it, *vers. 18.* And our Priest is made not after the Law of a carnal Commandment, but after the power of an endless life, *vers. 16.* And so that as the Gospel hath a (the) Circumcision, and Sacrifices; so a Priest, (yea Priests, a Priesthood, *Rev. 5. 10.* 1 *Pet. 2. 9.* a Temple, so also an Altar, *Heb. 13. 10.* And its such an Altar too, whereat they have no right to eat that serve the Tabernacle. There is such a contrariety, that whoso keeps to the one, can have no right to the other, they are for ever shut out by the Word of the Lord.

But for the truly born Believer that comes to the true Circumcision, Temple, Sacrifice, Altar, Priesthood, &c. let them, by him that makes all their persons, and performances, acceptable, (*viz.*) Christ Jesus, offer the sacrifice of praise to God continually, which is the fruit of our lips giving thanks to his name: for those spiritual sacrifices are acceptable to God by Jesus Christ. *Heb. 13. 15.*

But certainly should Christ call his Preachers into foreign parts, he would enable them with tongues to help sick souls abroad, as well as with hands to heal sick bodies at home. Alas our native Country hath need enough of more Temp. lively stones, p. 143. whereas he hath asserted that the words whole Law do always include the ceremonial law, the contrary doth manifestly appear in the word of truth, where the term whole Law is evidently distinguished from the ceremonial Law; Chron. 23. 8. Tillam. Sar. Val. Subd. p. 44.

Christ never ordained in the new Testament any order of sacrificing Priests: neither is the name --- which properly

1 Pet. 2. 5. And for our comfort and encouragement, the Angel of the Covenant (Christ Jesus) stands at the Altar, having a golden Censer with much incense, which he offers up with the prayers (and praises) of the Saints; the smোক of which sweet incense ascends up with the prayers (and praises) of the Saints before God out of the Angels hand, Rev. 8. 3, 4.

signifieth --- sacrificing Priest, given to any Officer of Christ in all the New Testament; neither do we read in all the New Testament of any, who confessed himself to be a Priest but Judas; neither is there any real Priest in the New Testament, but onely Christ; neither is there any part of his Priesthood to be now accomplished on earth, but that which be fulfilleth in heaven, by making intercession for us, Bailly Prac. Pic. p 764.

Sec. 2.

As these particulars (amidst many others) though once commanded, yet being thus repealed, do not now concern us, as to the practice of them, so there were several things forbidden that do not now concern us, as a part of our rule to walk by, &c.

1 That a man defective in his Members should not come into the Congregation, Deut. 23. 1. which by the Lord, in the mouth of his servant *Isaiab*, is expressly repealed, *Isa* 56. 4 5.

2 The not seeking the Peace nor good of a *Moabite* or *Ammonite* forever; which is repealed by the Lord also, *Mar.* 16. 15. *Mat.* 10. 35. *Gal.* 6. 10. And were it otherways, how would it tend to eclipse the Glorious and blessed Gospel of rich and free Grace, that is to be tendered to all and every Creature, that they might believe (or else for ever be left inexcusable) believing might be baptized; being baptized, might be added to the Church, and enjoy the privileges purchased for them by the blood and death of Christ, according to the pattern in the Mount, *Mat.* 2. 41, 42, 47.

Neither are the old Elements of the Lord that have Issues, &c. till they are whole and have Moles house utterly washed.

terly rejected, but onely new-moulded, and fashioned; their divers baptismes of Priests, women, Lepers, and several sorts of unclean persons and vessels are passed away

1 The Answer to the foregoing particular, of a man Defective, &c. may serve as to this. 2 We are to know that the blessed Lord Jesus is the Fountain that's opened (now) for sin, and for uncleanness, *Zach.* 13. 1. And he hath washed us by his blood and Spirit, *Rev.* 1. 5. 1 *Cor.* 6. 11. And he that is washed, needeth not save to wash his feet, but is clean every whit, *Job.* 13. 10. Many others I might speak to, of the like nature with these, but to avoid prolixity, I shall not speak of them, nor to them by way of enumeration. For as for those already mentioned, and many others of the

the like nature, we are to know they were only appointed till the time of Reformation. But Christ being come, an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building, they are abolished. And this we are to know also, that that might be, and was a truth by Moses, that is not a truth in Jesus; But that, and that only concerns us in this day, that is a truth in Jesus, Eph. 4. 26, 21. Chap. 1. 22. Mat. 28. 20. And to close up this Section, I shall insert some clear (and indeed worthy) passages of Thomas Tillams, which he writ when he was in his right mind, the which I insert, (besides what I had noted in the Margin;) 1. As a further confirmation to the truths I have pleaded in this Chap. ter. 2. For his conviction to conversion (if he have not sinned unto death.) 3. For the confirmation of the Lords People in this staggering day; In his Treatise, Titled, *The Temple of Lively Stones*, in pag. 235, 236, 237. He speaking of the Gospel Church, saith, *It is no Natural House builded of Flesh and Blood, like the House of Moses, which took in all the Carnal Generation; for as the substance exceeds the shadows, so doth the Temple-State of Christian, surmount the Temple-State of the Jews; And no less different then nature, and grace; Moses was ordained over a mear Store-House of Types; but the Magazine of our Mediator is a lively Temple of Truth.*

If we take a view of the vast difference between the state Mosaiical, and Evangelical, we shall soon discern a wonderful excess of glory in the Gospel; for although the old and new Covenant, be one and the same everlastingly for substance (no more changed or altered then the old and new Creature) yet there is a marvellous disproportion in the circumstance, and accidents; For 1. The current of the Covenant run down through Tradition (without any separation) from Adam to Abraham. 2. It turned through Types from Moses to Jesus. 3. It must stream through Truth from the Resurrection, to the day of Judgement; yet still one and the same River, from the old everlasting loving kindnesse, and sure mercies of our Maker. 2. The twofold state of Law and Gospel, are no less different in the Ministers of this Covenant; for we find the Servant Moses, a veiled Mediator, 2 Cor. 3. 13, 14, 15, 16. But the Son Christ openly revealed, John 1. 14. 2 Cor. 3. 18. 3. The promises of the old were Earthly privileged, Gen. 17. fit for Servants, or Children under age, Gal. 4. but the prerogatives of the new, are excellent promises, suitable to new born believers, who have visibly passed through the pangs of the new birth, Heb. 8. 6. Rom. 8. 14, 15. 4. The subjects of the old

but of the ve-
ry same Ele-
ment of water
doth our Lord in-
stitute one Evan-
gelical Baptisme;
---so likewise he
changeth all a-
pointings of their
Priest, Altar,
and Tabernacle,
into one simple
ordinance, of the
same element of
oyle, Tilla. Tem.
live. stones. p.
26, 27.
He that is once
baptized, or wa-
shed, needeth not
save to wash his
feet, pag. 168.
afore said Book.
In Mosé's house
were various
washings (or
baptism, Heb. 9.
10. ---) which
Christ reduceth
to one baptisme,
Till. pref. from
Pris. p. 79.
Hagar, --- this
servants Son,
was serviceable
to Abraham and
Sarah, till the
Promised Seed
was come, and
then Isaac was
put away with
his Mother, Gen.
21. 10. 11. even
so the service of
the Law, is need-
full for the
church, till Christ
be come, and for-
med in us, and
we by him, do
bring forth fruit
unto

unto God, Rom. state are a mear carnal natural feed according to the flesh, *Gen. 17. 7. 4. Gal. 4. 7. 13.* but the subjects of the renewed state, are a spiritual royal seed, according to the Faith, *Rom. 9. 7, 8, 12. 17.* In the old state there was no visible coming to Christ till first they were *Abrahams*. now no interest in *Abraham* till first professedly for Christ, *Mat. 3. 9. Gal. 3. 29.* 5. The sign, or seal of the Covenant differ, the subjects of the old were sealed in the flesh, *Gen. 17. 10, 11.* but the subjects of the new are sealed by the spirit, *Eph. 1. 14. 2 Cor. 1. 20, 21.* 6. there's a clear contrariety in the sacrifices; The old Temple, had temporal sacrifices, but the new enjoys one true eternal sacrifice, *Heb. 9.* Theirs were dying carnal sacrifices, *Heb. 9. 13.* but ours are living spiritual sacrifices, *1 Pet. 2. 5. Rom. 12. 1.* 7. There is a manifest difference between the old and new Services, or Administrations. Both Tabernacle, Altar, Priests, and generally all the *Mosaical* Ceremonies shaken and removed, while our Gospel-state continues, and cannot be shaken; wherefore let us have grace to serve God acceptably, with Reverence and Godly fear, for our God is a consuming fire, *Heb. 12. 28.* Thus far I have laid down his own words, I have the rather done it, that it may be observed by all what he spake while in his right mind, as I said before, and in that the truth, and we that profess it are reproached, by reason of his late Apostacy and Degeneration, that it may be known to all what his Principles were when we owned him. And so I pass to such things I have yet to speak to, before I close up this Chapter.

to Moses, as he is a High-Priest over his house, — in reference to his Priestly Law, in regard he hath changed his Priest-hood and House, Christ. Pooley Unwar. Prin. 123. 14. 33.

SECT. 3.

Neither do I, nor dare I once give way to a thought, that such actions as many of old were found in (in the infancy of the world) concerning which (for that time) they might be born with, as Poligamy, &c. should once be named amongst us. I desire to abominate such lustfull thoughts, and to put on the Lord Jesus, not so making provision for the flesh to fulfill the lusts thereof, *Rom. 13. 14.* But as Paul saith, *1 Cor. 7. 2.* (as there is necessity) let every man have his own Wife, (not Wives) and let every Woman have her own Husband, the which cannot be (according to this word) if a man have more Wives then one, for while *Rachel* had *Jacob*, *Leah* could not have him, and so in others; but let every Woman have her own Husband, saith the Apostle. And as Christ speaking, *Mat. 19. 8.* of Divorcement, that from the begin-

One Sabbath, and one woman, were jointly made for man in his innocent condition, and these holy institutions must be equally honourable throughout all Generations, *Mar. 2. 27.* with *1 Cor. 11. 9.* this word) Till pres. from *Gen. 1. 27.* pag. 4. And although nature's law ne-

ning it was not so : So I say of the having more Wives then one at
 once. For God (in the beginning, *Gen. 2.*) made but one Wo-
 man for one Man, yet had he the residue of the spirit : And where-
 fore one ? that he might seek a godly seed ; therefore (Christians)
 take heed to your spirits, and let none deal treacherously with the
 Wife of his Youth, *Mal. 2. 15.* for from the beginning it was not
 so ; for one man to have more Wives then one at once. Christ
 saith, that for the hardness of (the Jews) hearts, *Moses* suffered
 them to give a Bill of Divorcement. But concerning such as plead
 for Polygamy now, I know not what to say otherways then this,
 that it's from the Effeminate-ness of their spirits, that's the reason
 of such discourses, they are Womanish, Effeminate, but such shall
 not enter into the Kingdom of God, *1 Cor. 6. 9.* a direful doom
 to filthy fleshly lovers and livers. And of the like nature to the
1 Cor. 7. 2. is *Deut. 17. 17.* and *Levit. 18. 18.* in *Deut. 17. 17.* It's
 said the King, (a man in greatest Authority) should not multiply
 Wives to himself, &c. And if not a King, sure not one of a lower
 rank, and though some did, yet that will not help in the business ;
 for doubtless, (as it respected their act) they sinned, for it was
 the transgression of the Law, which is sin, *1 John 3. 4.* And though
 all are not charged in that respect, yet some are. It's noted of
 Solomon as his sin, in that he had many Wives, as well as strange
 Wives, *1 Kings 11. 1.* And the Lord Jesus, *Mat. 19. 5.* speaking of
 Man and Wife, saith, *They twain shall be one flesh, not they third, or*
thib, fourth, or they tenth, or they twenty, &c. shall be one flesh, but they
twain, &c. And of the like nature with this, is that of disowning
 and departing from Relations, as of Husbands from Wives, and
 Wives from Husbands, because they may not know God as their
 Father, or Worship God in the same manner, in some things as
 we do. The Apostle Peter saith, *That such Men are believing Womens*
own Husbands, that yet do not obey the word, 1 Pet. 3. 1. And as being
 their own Husbands they were to be in subjection to them. And
 whosoever shall put away his Wife, except it be for Fornication, and shall
 marry another committeth Adultery, for as unbelieving Men are un-
 believing Womens own Husbands, so (doubtless) unbelieving
 Women are believings Mens own Wives. And as Men might not
 put away their Wives but in the case aforesaid, so Women might
 not put away their Husband, nor run away from them : therefore
 saith Paul, *1 Cor. 7. 10, 11.* Unto the Married I command, yet not I but
 the Lord, Let not the Wife depart from her Husband, — And let not the
 Husband put away his Wife : But if the unbelieving depart, let him de-
 part, Verse 15. I read in White's way to the True Church, p: 195.

ver allowed more
 more wives then
 one, yet nature's
 Lord may make
 that Love submit
 (also) to his more
 liberal donation,
 (2 Sam. 12. 8.)
 which is utterly
 inconsistent with
 the Gospel, Til-
 pres. from Phil.
 pag. 15.
 A Male and a
 Female, meaning
 one, and not
 more Females for
 a Male ; this be-
 ginning of Mans
 Creation, Christ
 uttered against
 unlawfull Di-
 vorces, and ra-
 king more wives
 then one, Mar.
 10. 6. see also
 Mal. 2. 15.
 And when a
 thing is set
 down thus sin-
 gularly, it is
 often to be re-
 strained unto
 one. Ains. Ann.
 5 Books of Mo-
 ses on Gen. 1.
 27.
 when Moses
 saith, they shall
 be one flesh,
 Gen. 2. 24 be
 meant, they
 two, (no more)
 shall be one flesh
 Mar. 19. 5.
 Ains. pres. to the
 Anno. 5 Books
 of Moses.
 All the believing
 Corinthians chil-
 dren (young and
 old).

old) were holy to him, though they were in themselves as wicked as his unbelieving wife, who yet is said to be sanctified to the believing husband, for to the pure all things are pure, 1 Cor. 7. 14. Tit. 1. We have an Evangelical dispensation for believers already in marriage-bonds with infidels (yea an express command) not to dissolve the knot without mutual consent,

1 Cor. 7. The Epistle to the Corinthians concerns all Professors, in all places; and therefore the Rule doth equally extend even unto us; 1 Cor. 1, 2. Tillam Temple lively stones, pag. 67. 180. 295. God made the Man Lord of his wife, see Gen. 3. 16. 1 Cor. 14. 34. 1 Pet. 3. 7, 6. Nay Christ Lord of his Harlot, his chosen people, but they may not change them; May a Man change his wife, or do with her what he will? Nay, I could never have known that I must not have had any other Gods but one, if the Law had not said it, -- nor that a Man should have had one woman to wife, and that it had been a sin to have had all Common, if the Law had not taught otherwise, Pooley Unwar. Prin. pag. 9. 41.

CHAP. X.

Sheweth what true repentance is not, and what it is, the way by which it is wrought, and of the great mistakes about it.

SECT. 1.

Repentance from dead works, -- by dead works, are meant sins, -- repentance from these is an acknowledgment of them with grief of heart, and a resolution to forsake them, and reform, Laws Expof. Epist. Heb. p. 77.

And as it hath been by the help of Gods grace, our great care to be right in the Ten Precepts, so also in the six Principles, Recorded, Heb. 6. 1, 2. which in the next place I shall (by Divine assistance) speak to. And first of Repentance from dead works, which repentance as it is the work of the spirit of God in the hearts of his People; 1. Is not a formal knock of the breast with a carnal sigh (with a God forgive me) as is frequent with wicked men upon the act of some gross sins, when as there is no thoughts of God, love to God, nor fear to offend God, but a going on still in

in the frowardness of the heart. Neither 2. Is it that hypocritical sorrow that is many times upon wicked men in the times of Danger and Affliction, who in their desiring the removing off the Affliction, are promising to themselves and others amendment upon recovery, yet go on still in their trespasses, as it hath been with many upon their sick beds, or the losse of relations, or the like.

3. Neither is it the forbearing to commit sin when there is no more strength, time, or opportunity left to perform filthy actions, whenas the thoughts, words and desires are as vile as before.

4. Neither yet is a bare leaving of some sins that are more scandalous, for some kind of shame of men, or because its dangerous by reason of some Law to commit them; or, 2. Because they will consume their estates, or the like; which is all the reason why some persons will not be drunk, be proved, &c. not because of its evil nature, &c. or 3. Because they fear some Relations, as Father, Mother, &c. otherwayes would be as bad as the worst possibly.

*unto true repentance is required
1. acknowledge, or notice given and taken of
2. An acknowledgment or confession made of sins (as a Testimony of true sorrow of heart) with asking of mercy. 3. And a forsaking of sins, or amendment of life, Ainsl. count. Poyl. p. 76.*

But this true repentance, is a Godly sorrow springing up in the heart, in the sight and sense of sin; as it's against God, his will and word, his name, his honour and glory, his Son (the Lord Jesus) and his love manifested in his dying, the holy spirit in its knocks and calls at the door of the heart, and in the blessed Gospel, and Gods gracious appearances in his providences, &c. the which melts the soul into teares of contrition, and makes it ashamed of its sinfull wayes and courses, working in the soul a willing, free and full consent to forsake sin, and constantly to oppose it, with an abstaining from the appearances of it, yea flying from it as from a Serpent, yea such a thing as produces self-loathings in the soul, for all its abominations, 2 Cor. 7. 8, 9, 10, 11. *Psal.* 147. 18. and 51. 1, 2, 3. *Acts* 2. 36, 37. and 19. 18, 19. *Rom.* 6. 21. *Eze.* 36. 31.

Secd. 2.

It is a Godly sorrow, springing up in the heart from the sight and sense of sin, as it is against God, &c. For before there can be that sorrow that worketh repentance to salvation, there must be, and is a sight and sense of sin, though it be in some more, in some less (as God intends to be advanced in the riches of his grace in the soul:) But whether it be more or less, this in its measure is wrought in every soul thats brought to sound and saving repentance; sometimes tis wrought in one way, and sometimes in another, sometimes more immediately, sometimes more mediately,

Repentance from dead works, is one of the foundations & principles of the doctrine of Christ, nothing maketh repentance certain, but the hatred of sin, and the love of God, Bish. Uth. Ans. mostly to a Chal. p. 151.

Repent and believe the Gospel, Mar. 1. 15. the signification of the word impleth these two things especially, viz. 1. Turning from the wrong way wherein a man wandred. 2. Entering into the right way. From which a man erred; the word in the Latine and Hebrew being borrowed from Travellers in their journey, and referred to the body, & outward act; but in the Greek applied to the mind which in conversation is altered, Smith Pat^r of true Pr. p. 112. Metanoia, Repentance, Mar. 2. 17. — it usually signifieth a change of the mind, that is, not only a sorrow for the sin past, but a purpose of amendment, Simp^r. Lex p. 149.

mostly by the preaching of the word, Rom. 10. 17. Acts 2. 36, 37. But howsoever, by whosoever, or in what way soever, yet so it is; And the soul being stung at heart, cries out, *What shall I do to be saved*, Acts 16. 30. and 2. 37. Now, and indeed not till now, the sinner knows not what to do, for before God meets thus with them, they think (but they are but vain thoughts) that all is well, their condition is as good as any others, but when God meets with them, and shews them their sins, then they see they are undone, and eternally lost if the Lord do not help, if the Lord do not come in with a pardon, if Jesus Christ, that blessed Physician do not come with a plaister to apply to their sin-wounded souls, their sores will gangreen, and nothing will follow but cutting off. For the soul-seeing, that it hath dishonoured God, pierced a precious Jesus, grieved the Holy Spirit, slighted the blessed Gospel, trampled upon Gods precious Ordinances and Commandments, opposed (yea possibly persecuted) the People of God, and spurned at Gods appearances in the way of his providences, in all hath done very wickedly. O what a hell is it in to behold these things, and to see that (if mercy prevent not) eternal destruction attends? that an infinitely displeased Deity is ready (in their apprehension) to kindle by his breath eternal flames to consume them; Now, O now, the soul in this sad plight, cries out, what shall it do, now for a word of pardon, as my Son, or my Daughter, thy sins are forgiven thee; Now a smile from God in the face of Jesus Christ, would be more worth then all the world; a promise applied now, even now is the great thing, as Isa. 48. 9. or as Isa. 44. 22. or as Isa. 43. 25. or as Jer. 21. 34. or as Jer. 50. 20. or as Mich. 7. 18. 19. or as once to David: *But the Lord hath put away thy sin, thou shalt not dye*, 2 Sam. 12. 13. This cures all, this brings perfect soundness; Here comes in (in this way and in no other) Peace, Sweetness, and Joy unexpressible, Col. 2. 10. Rom. 15. 13. and 5. 1. 1 Cor. 1. 30, 31. All the Prayers, Tears, Duties, that ever were, or can be performed, will not do as this will, this ceases the storm, this works divine alwayes, this dispels the clouds, and brings serenity and divine clearness, and now the soul is willing, and in a capacity (and indeed not till now) to perform duty; now it would follow the Lamb whither soever he goeth, Acts 2. 41. and 9. 6. 18. Psal. 110. 3. 2 Cor. 5. 14. Rev. 14. 4.

Sect. 3.

The way by which this sound and saving repentance is wrought in the soul, is by Gods sending out his word, and melting the soul; for a poor sinner may long hear sin reproved, and that sin will bring destruction, yet if the Lord step not in to trouble the soul (as the Angel did to trouble the water, *John 5. 4.*) except the Lord make it the day and time of his power to the soul, there's nothing wrought; the poor creature is not till then willing to bow at the foot of Jesus; till then he cries not out, what shall I do? That's not the language till the soul is pricked, and stung at the heart; And therefore doth God in his love and mercy bring the soul into Christs way, (as sometimes it was with the blind men) and then layes in a word upon their hearts, by which he breaks it, and so makes it a sacrifice fit for himself, for the sacrifices of God are a broken spirit, a broken and a contrite heart the Lord will not despise, *Psal. 51. 17.* Usually, till God meet with the soul in this way, there is a good conceit of the condition, as *Paul* said, *Rom. 7. 9* *He was alive without the Law once, but when the Commandment came, sin revived and he dyed;* thus God slayes by the words of his mouth, *Hos. 6. 5.* O what a blessed dispensation is this! for God to kill in order to make alive, to wound in order to make whole, to be fool the poor creature in his own wisdom, that he may give him of that wisdom that's from above. Here, O here is great love; free grace, and rich mercy indeed; and all is done of God through Christ by his blessed spirit, in the precious Ministration of the Gospel. Christ he is the way, as of the soul to God; so of God to the soul: And this Godly sorrow I have been speaking of, hath attending it a holy resolution as to a close walking with God, for the soul seeing and knowing that its bought with such a price as the precious blood of Jesus, *1 Pet. 1. 18.* and so is not its own, would not live to him that died for him; and this not only for a day, a week, a month, or a year, but while it hath a day, a week, a month, or a year to live; knowing that as the end is ordained, so the means that leads to the end; and therefore would not the soul wander from Gods Commandments; this is that Godly sorrow that worketh repentance not to be repented of. But the sorrow of the World worketh death, *2 Cor. 7. 10.*

Sect. 4.

Many there are that talk much of repentance, that yet if their actions be but weighed in the ballance of the Sanctuary will be

found too light; for though there is some good beginnings in this particular upon the hearts of many, yet is it not so soon thoroughly finished and perfected as many conceit. Many that talk high, had yet need to learn in this principle of the Doctrine of Christ, as well as in others. For while there is a walking contrary to the Commands of God, any of the words of his mouth, by which they should keep themselves from the paths of the Destroyer, *Psal. 17.4. Exod. 20.1.* There is yet something of this nature to be done, and the fourth precept in the Royal Law, wherein the Seventh-day-Sabbath is expressly commanded, bears a share herein. And no person that yet breaks that Command of God, hath so far proceeded in this work of repentance, as to sit down as if he, or she had done all that's to be done in that particular; no, there is yet something to be done, for whosoever sinneth, transgresseth the Law, for sin is the transgression of the Law; *and we know that Jesus Christ was manifested to take away our sins, &c. 1 Job. 34.5.* not to take away the Law. But yet as the Lord himself maketh a difference, so would, and do I, and I certainly conclude that in many it is a sin of Ignorance, and in that respect the Lord hath made a difference, *Levit. 4. 17, 18, 22, 23, 27, 28. Jam. 4. 17.* In *Levit.* the Lord speaks as that when the sin shall be known, and when it shall come to their knowledge, &c. then should they proceed as he appointed, &c. They were not charged as some charge the people of God now, as if all they had practised were made void, because there may be something yet wanting. For this work of Christ (*Añ. 5. 31.*) in the soul, is carried on gradually as all others are, therefore for any person believing in the Lord, and forsaking sin, as it's made known to him (though yet he may not know all and every thing in particular that's sin, who in love to Christ is willing to follow him, according to what's discovered to him, that such a one should or ought to be hindered or opposed in that his obedience is utterly false, and is a way of perverse disputing. Or that any person that hath practised truth from love and life received, as to be buried with Christ by Baptism into death, &c. in that he did not know all and every thing in a particular way that's sin; and so not manifest repentance for all and every thing in particular of that nature, that therefore his Baptism is not a Gospel-baptism, is as false as the former, for they proceeded not so in the primitive times, neither was it demanded of them, *Añ. 2. 41. & 8. 12, 36, 37, 38. & 10. 47, 48. & 16. 14, 15, 31, 32, 33. & 18. 8.* And as those that speak thus to the hindring of souls in their duty to the Lord, according to

what they know, because they do not know all at once, as they cross the holy Scriptures, so do they set their hands to the persecution of the Saints, it being no less then persecution for Conscience sake. Also (which is more) such lift up the heel against the Lord Jesus; For Light and Knowledge being diffusive and communicable onely from him, and he gives severally to every man as he will, 1 Cor. 12. 4, 5, 6, 7, 8, 9, 10, 11. Eph. 4. 7. And he gives as what and how, so when he will, so that it's no less then lifting up the heel against the Lord Jesus, and who ever did so and prospered. But I shall pass this, and proceed to the next Principle, viz. Faith.

CHAP. XI.

Treateth of the Nature, Object, Operation, &c. of precious Faith; which is the substance of things hoped for.

SECT. 1.

FAith, precious Faith, is a blessed grace of the holy Spirit, a Faith is resting precious grace wrought by the Power and Spirit of the Lord of the heart on in the Soul, it is a supernatural quality, a divine frame and disposition by which man believes those things God hath revealed God, as on the author of life & salvation; that to him in his Word, believing that he is, faithful, willing, and able to say, that by him we may be performed according to his promises. It is a divine quality by which with kind acceptation, we freed from all close in with, and lay hold of Jesus Christ in his person and performances, in his Active and Passive obedience: and of the Fathers love in him unto Justification, rowling upon him, and sweetly resting in him, for the pardon of our sins, the peace and quiet all good. Amef. Mar. Sacr. Divin. pag. 5. Quest. what is Faith? of our souls, the strengthening, staying, and supporting of our hearts, the supply of our needs, and the salvation of our souls, in the completing of us in the fullness and fruition of eternal glory, of the soul, Rom. Gal. 5. 22. Eph. 1. 19. 1 Cor. 2. 2. Rom. 5. 1, 2, 8, 9, 10. Phil. 4. 19. 7. 4. 2 Cor. 11. 3. Eph. 5. 32. whereby I do

not onely believe that there was such a person as one Jesus Christ, who died and rose again at Jerusalem; but I believe also that he died and rose again for me; yea, my soul is willing to receive him, Joh. 1. 12. as my Lord and Saviour, Jude 21. 25. and to rest upon his satisfaction, Rom. 10. 10. Blackw. Soul. fears. Catec. pag. 17.

SECT. 2.

This precious Faith is general assenting, particular applying, or special resting. Some have onely the first of these, and some

Pis, faith and (through the grace of God) have all, the latter as well as the former, (of Pei-mer, and without all it will not do good, it will not serve to answer the will of God in this great requirement of believing. *Agrippa* had one of these parts of Faith, *Act. 26. 27.* yet was he but almost, not altogether a Christian; so some have a general assenting faith in this day, they will say, they believe the Scriptures to be the Word of God, and that the promises and threatenings are certain things, but they can go no further, and so are but almost not altogether Christians; and though they speak of God, yet they know him not, the Inscription of their Altar is, *To the Unknown God*; they were never yet carried out of themselves, above themselves to God in Christ; there purely, sweetly, and silently to rest in God for all, and in all their conditions, and in that new and living way to have him all in all to them. And though they may say they believe in God, and pretend to apply the blood and death of Christ to themselves, and say (as they are very ready to do) they hope to be saved as well as any; and say, What did not Christ die for sinners? &c. Yet did they never come to him and make a close with him, to own him as their Lord and Christ, (*Act. Ben. Bax. 2. 36.*) to have him as their King, Priest, and Prophet, they will not hear of that, that they will not give way to: they will hear of Privileges, but not of Duty; and so though they profess to know God, yet in works they deny him, being abominable, and disobedient, and unto every good work reprobate, *Tit. 1. 16.* and so the way they pretend to look for salvation in, is a way invented by themselves; and if mercy prevent not, they will perish eternally, though called Christians. And this is the state of many thousands in *England* at this day, who think themselves Christians, and are thought so of by others, and yet in a moment, when God shall cut in two the thread of their lives, will go to Hell, for though they have the name, yet have they not the nature of Christians.

Amel. Mar. Sac. Diyn. pag. 7.

Set. 3.

Grace signifieth the favour of particular applying, and special resting, but they have also the favour of former, viz. general assenting, for they as they believe in God, so they believe his Word, and search his Word, and are endeared in their spirits to his Word, *Act. 24. 14. & 17. 11. Psal. 119. 97. Rom. 7. 22.* These are carried out of themselves, above themselves to God in Christ, purely, sweetly, and silently to rest and center in God,

God, accepting of salvation in Gods way, and upon Gods terms, ^{pists, but where-} being as willing to be ruled by God, as to be saved by him, to be ^{in we stand and} sanctified as well as justified; for as they yield a Divine assent to ^{glory in the as-} what is spoken by the Lord, so do they exercise themselves al- ^{sured hope of e-} ways to have a conscience void of offence towards God and Man. ^{ternal life; and} These though they by Faith make application of the blood, death ^{from this faith} and merits of Jesus Christ, to their own souls for the pardon and ^{proceed all ver-} forgiveness of their sins, yet rest they not satisfied till they find ^{ties and fruits} the vertue and efficacie of it upon their souls, to purge, and ^{of obedience, not} cleanse them from their sins, *Psal. 51. 2. 1 Job. 1. 7.* ^{to our justifica-}

This true Faith hath God (God in Christ, *2 Cor. 5. 19.*) for its ^{greater reward} Object, the New Covenant for its Ground, Christ for its Way (to ^{of his mercy, not} the Father) the Spirit for its Workman, and Repentance (a for- ^{of the merit of} row for sin, and a turning away from sin) and Obedience to Gods ^{our works. Fulk.} Precepts and Christs Principles for its Companions; it is that by ^{Rhem. Test. p.} which the Elders obtained a good report, without which we can- ^{451.} not please God; which works by love, which purifies the heart, ^{Call no man your} which is the evidence of things not seen, the substance of things ^{Father upon the} hoped for; 'tis that hand (as we go to God in and by Christ) that ^{Earth; for one} draws down all our mercies, as to the sensible enjoyment of them ^{is your Father} to our souls, 'tis that by which we live; the which if we die in, ^{which is in hea-} we shall live eternally, for the end of Faith is the salvation of ^{ven, Mar. 23. 9.} the soul; *And he that believeth and is baptized, shall be saved, Mar.* ^{Him therefore} *16. 16.* ^{alone do we ac-}

^{knowledge for} *know, upon whose bare credit we may ground our consciences, in things that are to be believed.* ^{the father of our} *Ans. to a Chal. p. 10* ^{Faith: no other} *To him that hath, shall be given: where there are beginnings of faith, the mercy of God will add perfe-* ^{father do we} *ction.* ^{known, upon whose bare credit we may ground our consciences, in things that are to be believed.} *Jos. Hall Contemp. lib. 10.* ^{known, upon whose bare credit we may ground our consciences, in things that are to be believed.} *Ans. to a Chal. p. 10* ^{known, upon whose bare credit we may ground our consciences, in things that are to be believed.} *To him that hath, shall be given: where there are beginnings of faith, the mercy of God will add perfe-* ^{known, upon whose bare credit we may ground our consciences, in things that are to be believed.} *ction.* ^{known, upon whose bare credit we may ground our consciences, in things that are to be believed.} *Jos. Hall Contemp. lib. 10.*

CHAP. XII.

Sheweth that Baptism in water is an appointment of Jesus Christ, and who are the true Subjects, and what is the true manner of its performance.

SECT. I.

That Baptism in Water is an appointment of the Lord Jesus ^{As for Baptism} Christ, the Holy Scriptures do evidently demonstrate, ^{you know what} *Mat. 28. 19.* Saith the Lord Jesus to his Disciples, *Go ye therefore* ^{our Lord and} *and teach all Nations baptizing them, &c.* and in *Mar. 16. 15, 16.* said to his Disci- ^{Saviour Christ} ple it is written, *And he said unto them, Go ye into all the World, and preach the* ^{Go teach} *Gospel to every Creature, he that believeth and is baptized shall be* ^{all Nations be-} *saved,* ^{prizing them,}

--Pray you mark *saved, &c.* Some risen up of late, deny that here is meant Water-
 these words, Go baptism, they say Water is not mentioned in the Texts.
 teach all Nations, baptizing them. So that it should lead to the Baptism of the Spirit, which they aim at; it
 all Nations are is no more said, *Go ye therefore and teach all Nations, baptizing them*
 to be taught and *with the Spirit*, then it is said, *Go ye therefore, teach all Nations baptiz-*
 baptized. *ing them in Water, &c.* Yet it is oft talkt of, as if we added to the
 baptism therefore text, & yet they that speak as on the other hand would be thought
 is not to end till clear in such a case. I have observed how roundly some pass on
 all nations be in making use of such Scriptures they conceit makes against Bap-
 taught and bap- tism in Water, as 1 Cor. 1. 14. Spending whole pages about it,
 tized; and is that done? Read what is said in
 Mat. 24. 14. And this Go- yet for all their haste, Water is not in the Text; therefore as they
 spel of the king- take such away when they judge the Text respects Baptism in Wa-
 dom shall be ter, so we see ground to interpret those Texts before mentioned
 preached in all of Baptism in Water; and needs it must be so, for it cannot be
 the world, for meant of the Baptism of the Spirit, for it is such a thing the Dis-
 a witness to all ciples of Christ were capable of dispensing, for Christ did not
 Nations, and command them to do that they were not capable to perform:
 then shall the He is no Egyptian Taskmaster to command the Tale of Brick and
 end come. But give no Straw. And they were not capable of Baptizing with the
 the end is not yet Spirit, this is the proper work of Jesus Christ, *Mat. 3. 11. He*
 come, when the shall baptize with the Holy Ghost, &c. And when the Disciples
 Gospel is pre- themselves would enjoy the blessing of the Spirit, or that they
 ched unto all desire that others might enjoy it, they make into Jesus Christ,
 Nations, then and to the Father through him for it, *Act. 1. 29, 30, 31. and 8. 15.*
 shall the end come; but the And therefore it is said, *Act. 2. 33. He, viz. Jesus Christ, had shed*
 end is not yet forth this, meaning the Baptism of the Spirit. And indeed all the
 come: therefore Scriptures that respect this particular, do carry to nothing else
 the Gospel still then that Jesus Christ hath the sole power as given him of the
 is to be preached Father, as to this of Baptizing with the Spirit, and he certainly
 unto the Nati- retains it, he hath no where, nor at no time divested himself of
 ons, and they to this power, so as to give it to any of his Disciples, he retains it as
 be baptized, and his own undoubted Prerogative. And for the Baptism of afflic-
 so this ordinance tions, the followers of Christ have not, nor had not at any time a
 of Baptism is to Command to afflict or persecute any; they were to suffer that
 continue still themselves for the name and sake of Christ from others, as it came
 Bridg. Vindic. to pass upon them. And then it must needs be Baptism in Wa-
 of Ordin. p. 7. ter that is given by Christ to his Disciples in their Commission,
 The Catholick for other then these three sorts, the Scriptures mention not; and
 Church--accu- by
 someth not to
 persecute men.
 Socr. Hist. lib. 7
 chap. 3.

by their practice we come also to know what the Precept was. And not onely while Christ was conversant with them was this their practice, *Job. 3. 22.* compared with *cb. 4. 2.* whereby we understand his owning and approving their practice in this particular; but also when he by his death had broken down the middle wall of partition, *Eph. 2. 14.* and was risen from the dead (to the which time that in *Mat. 28.* and *Mar. 16.* hath relation, (the Spirit being poured out upon them according to promise) do they not onely preach but baptize also, *Act. 2. 41.* & *8. 12, 38.* & *9. 18.* & *10. 47, 48.* & *16. 15.* & *18. 8.* &c. to some of which Texts I shall speak more particularly in the next Section.

Secl. 2.

Jesus Christ being to go away from his Disciples, by reason whereof sorrow filled their hearts, he for their comfort tells them, that though he went away, yet would he send the Comforter; *Job. 16. 5, 6, 7.* which being come should guide them into all truth, should shew them things to come, should glorifie him, should receive of his, and shew it unto them, *vers. 13, 14.* should teach them all things, should bring all things to their remembrance that he had said to them, *chap. 14. 26.* And when he was risen and ascended, receiving of the Father the promise of the Spirit, shed it forth upon his Disciples, according to his word and promise. And when this mighty, blessed, holy, unerring Spirit of the Lord was upon them, and they spake as it gave them utterance, this we find was a part of that they spake, *Repent and be baptized, &c. Act. 2. 38.* the Lord Jesus had said (as before I minded) that the Spirit should bring all things to their remembrance that he had said to them, and that he should guide them into all truth, should receive of his, and shew it unto them. Note here, Christian Reader, should receive of His and shew it unto them, and this was a part that it shewed them, this is a part of that they spake, when they spake as the Spirit gave them utterance, *Repent and be baptized, &c.* read the Scriptures and compare them together, *Job. 14. 26.* & *16. 13, 14.* *Act. 2. 38.* and they that gladly received this word, were baptized, *&c. ver. 41.* And in *Act. 9.* we find Paul going in his journey to Damascus, and the Lord meeting him to his conversion; and he being laid in the dust, cries out, *ver. 6.* Lord, what wilt thou have me to do? and the Lord Jesus answers, *Arise, and go into the City, and it shall be told thee what thou must do.* And it is rendred *chap. 22. 10.* All things that are appointed for thee to do. And *chap. 9. 18.* & *22. 16.* We find Baptism laid.

Our Communion with Christ in his resurrection, both in respect of sanctification, and of justification, — is lively — set out, and sealed up to us in Baptism, Rom. 6. 3, 4. we are said to be buried with him in baptism, &c. and Col. 2. 12. Buried with him in baptism, wherein also you are risen with him. The eminent thing signified in Baptism, is not simply the blood of Christ as it washeth us from sin; but there is a further representation therein of Christ's death, burial, and resurrection, in the baptized's being first buried under water, and

and then rising out of it, and this is not in a bare conformity unto Christ, but in a representation of a communion with Christ in that his death and resurrection: therefore it is said (we are buried with him in Baptism,) and (wherein you are risen with him,) it is not simply said, like as he was buried and rose; but (with him) so as our communion and oneness with him in his resurrection, is represented to us therein, and not only our conformity or likeness unto him therein. And so Baptism representeth this to us, that Christ having once in himself sustained the persons of all the Elect in his burial and resurrection; that now upon the party himself who is baptized, is personally, particularly, and apparently re-acted the same part again in his Baptism, thereby shewing what laid down as a part of the will of Christ concerning, and he submitting to the Lord herein. And let it be considered that the Lord Jesus himself in this mighty way from heaven tells *Paul*, that it should be told him what he must do, and what was appointed for him to do; and it was said by *Ananias* whom the Lord sent to him, *And now why tarriest thou, arise, and be baptized, &c.* *Paul* was three days before he submitted to the Lord in this his appointment, and therefore *Ananias* saith; *Why tarriest thou, arise, and be baptized*; a loving tender check, as it were, for his so long neglect. Then what may be said to those that have in this particular neglected their duty, not only three days, but three years and more, sure they need some *Ananias* to rouse them with an, *Arise, why tarriest thou, and be baptized &c.* that so they might no longer delay, but might speedily perform their duty as *Paul* did (whom we are to be followers, as he was of Christ, 1 Cor. 11. 1.) of whom 'tis said that forthwith he arose and was baptized, *Act.* 9. 18. We read also in *Act.* 10. of *Cornelius* a devout man, one that feared God, and prayed to him alway, while he was performing his duty, that an Angel of God called to him, and he saith, *What is it Lord?* ver. 3, 4. And the message from the Lord by the Angel was, that he should send men to *Joppa* and call for *Peter*, who should tell him what he ought to do; note here what he ought to do, ver. 5, 6. And *Peter* being come he tells him (amongst other things) that he with the rest were all present before God, to hear all things that were commanded him of God, ver. 33. It is the commands of God *Cornelius* waits for, for it had been told him by the Angel that *Peter* should tell him what he ought to do. And *Peter* opens his mouth and preciouslly preaches Jesus, and while *Peter* was speaking, the Holy Spirit fell on all them that heard the word, ver. 44. Here now they were baptized with the Spirit, yet this doth not hinder baptism in Water (as some now-a-days conceit, who suppose themselves baptized with the Spirit, many of which scarce know what the Baptism of the Spirit is,) but it rather furthers it. Then answered *Peter*, can any man forbid water that these should not be baptized, which have received the Holy Spirit, as well as we? ver. 47. if any others might have been denied, yet can any man forbid water that These should not be baptized, which were baptized with the Spirit, and can any man forbid Water, &c. it was baptism in Water that he was discoursing of, and he commanded them to be baptized in the name of the Lord, ver. 48. So that hence it appears clearly (as the Sun at noon) that Baptism in water is from Heaven, and that too after the

the death, Resurrection and Ascension of the Lord Jesus, the pouring out of the Spirit, and the planting of Gospel Churches; And both Jewes and Gentiles were thus gathered; the command and practise was one, to and among all Nations, *Mat. 28. 19. Mar. 16. 15, 16. Acts 2. 38. 4. and 8. 12. and 10. 47, 48. and 18. 8.*

Christ, and rose with him; and upon that ground, is now in this outward signe of Baptisme (as in a shew or representation) both buried, and also ariseth again, Goodw. Christ set forth, p. 127, 128, 129.

It is the fashion of our foolish presumption to look for protection, where we have not cared to yield obedience, Jos. Hall Contemp. lib. 17.

In matters of Divine worship, God abhors that men should mix their water with his wine, their Dross with his Gold, their Chaff with his wheat, Brooks Crown and Glory of Christ, pag. 452.

SECT. 3.

And as it is thus clear, that Baptisme in water is from Heaven, is an appointment of the Lord Jesus Christ, a new Testament Ordinance, so its as clear, that those that professe repentance from dead works, and faith in God, are the proper and onely subjects.

1. It will appear to be so from the Command given in that behalf, *Mat. 28. 19. Mar. 16. 15, 16.* the command is to Teach, to Disciple first, and then to Baptize; first to learn them in the Doctrine of Christ, and upon their profession of Faith to baptize them; for he that believeth and is baptized, shall be saved. The conceit that Infants, being a part of the Nations, and must therefore be baptized, is scarce worth the Answering; For 1. they are not a teachable part in that their state of Infancy, of a day, a week, or a month old, and the command is to Disciple, or Teach first. 2. As they are a part of the Nations, so are the wild Indians in America, &c. whom yet they do not take and baptize; and there is no more willingness to it, nor desire after it manifested in the one, then in the other. And for that of a command of signing Infants of believers (or as some call it, a merciful grant) not yet repealed, there was never any command or grant concerning it, but that of Circumcision, which I have already proved to be repealed; and for that of the Apostles baptizing households.

1. House-holds take their name oft-times in the Scriptures from the major part, or from the ruling part, and sometimes children are expressly excluded, *Num. 16. 32, 33. with Chap. 16. 11. 1 Sam. 1. 21, 22.* 2. It is said of the Goaler, that he believeth in God with all his house, *Acts 16. 34.* and also that which amounts to as much of all the rest. And for that of a habitual faith, not begotten by the word, it's a thing without book, and we would not be wise about whats written; the Text is expresse,

*The preferring God before all, and forsaking all in heart and resolution for him, is essentiall to our Christianity, and no man can be saved without it; and therefore it was ever solemnly professed and promised in baptism in the Primitive Church, Bax. Sr. Ref. Marg. of p. 190. There is a Commandement to teach (or make Disciples) before they be received into the Church by Baptisme; for of them that are taught, such only as gladly receive and believe the word, are to be baptized and admitted into the Church, as the Apostles sheweth *Acts 2. 40, 41.* Answ. Coun. that pay. p. 13.*

They who at that those that yet in Gods time become his people, were by Nature children of wrath even as others, Eph. 1. 2.
 that the Lords ture children of wrath even as others, Eph. 1. 2.
 day among tra- tions, do account baptizing of Children also, and that with greater shew in the same place and number, Amel. Mar. Sac. Divin. pag. 335.

Sett. 4.

In the Primitive Times none were baptized without an exprest covenanting, wherein they renounced the world, flesh, and devil, and engaged themselves to Christ, and promised to obey him, Baxt. St. Rest. Marg. pag. 179.
 There is a Commandement to teach (or make Disciples) before they be received into the Church by baptism, for of them that are taught, such only as gladly receive and believe the words, are to be baptized, and admitted into the Church, as the practise of the Apostles sheweth, Act. 2. 40, 41.
 Ainsw. Count. Poyb. p. 13.
 They who account the Lords day, among traditions do account baptizing of Children also, and that with greater shew in the same place and number, Amel. Mar. Sac. Div. p. 335.
 Christ is Truth, and not Custome, and Custome without Truth is a mouldy error. --- Antiquity without Truth is a cypher without a Figure; whatsoever is first is True, but that which is latter is Adulterous, Smeectymnus, page 15. and 21.

And as the command respects only persons professing Faith, so the Apostles practise was according hereto, and so it discovers the truth to us, and by their example, we know what the command was, and is, as in other things, so in this of baptism; for as their Lord gave them in charge to teach (to wit, to Disciple) first so they proceeded accordingly; for where mention is made of persons being baptized, there also is mention made of their gladly receiving the word, Acts 2. 41. of their believing; and so being baptized both men and women, Acts 8. 12. and verses the 36, 37, 38. there we read in particular of Philip; requiring a manifestation of faith of the Eunuch before he baptized him, and accordingly discovering the work of grace upon his spirit, as to his believing in Christ, and Chap. 10. verse 47. there we read of the pouring out of the spirit before baptism, and Chap. 16. verse 14. its said, that God opened Lidea's heart, that she attended to the words spoken by Paul, and so baptism followed. And in the same Chap. where mention is made of the Gosler, its said, Paul spoke the word of the Lord to him, and to all that were in his house, ver. 32. and being baptized he rejoiced, believing in God with all his house. And in Chap. 18. ver. 8. its said of the Corinthians, that they heard, believed, and were baptized: This being the way of proceed all along according to the commission given, Mar. 28. 19. Mar. 16. 16. And for that conceit, that this was only in the first gathering, but that after the Churches were Gathered, Constituted and Serled, Infants were to be admitted Members by baptism, let it be proved by the Scriptures, and I have done, and shall freely yield, if there were one Rule for them then, and another for us now, let it be produced that we may be satisfied, but doubtless it will never be; and therefore do we resolve in the strength of Christ (through which we can do all things) to proceed constant in our practise according to our pattern, the pattern shewed us in the Mount, Acts 2. 38, 41.

Sec. 5.

I now come to the way of Ministering this Ordinance, having spoken of the Ordinance it self, and of the proper and only subjects. And the way of Ministering it is by dipping, which I shall as the Lord shall help clearly discover. 1. The word Baptize relates to, and principally respects this of dipping; yea the genuine sense of it is to dip, or plunge. Let's hear the Learned speak in the Greek Lexicons, and Latine and English Dictionaries, who yet were not for the practise of dipping believers, as I can understand by their writings, yet do somewhat ingeniously publish the truth in this particular. 1. *Andrew Simpson* in his Lexicon, p. 17. hath it thus, *Baptizo*, to baptize, *Mat.* 28. 19. the word—derived from *Bapto*, to dip or plunge into the water, and signifieth primarily such a kind of washing as is used in bucks, where linnen is plunged and dipped. 2. *T. C.* in his Lexicon, hath it thus, p. 45. *Bapto*, to dip, plunge, in the passive voice *Baptomai*, to be plunged, or over-whelmed, also to be daubed over, *Baptizo*, to plunge, to over-whelm, — to baptize, to dip, — *Mat.* 28. 19. In the passive voice *Baptizomai*, to be plunged, to be baptized or dipped *Baptisma*, — by a metaphor it is taken for affliction, *Mat.* 20. 22. which metaphor is familiarly read in Scripture, whereby afflictions are compared to the Gulphs; and Whirl-pools of water, into which those are plunged, who struggle with the miseries and calamities of this life; yet they are so plunged, that they can lift up themselves again. *Baptismos*, — Baptisme, *Heb.* 6. 2. 3 *Rider* and *Thomasius* in their Latine Dictionaries hath it thus, *Baptismus*, dipping, washing, baptisme. 4. *Butler* in his English Dictionary, hath it thus, *Baptisme*, (from the Greek, *Baptisma*, a washing with water, or diving over the head.) And *Cockerum* differs little, he hath it thus; *Baptisme*, a washing or dipping in water. Yea dipping is acknowledged by our National Men, yea it hath the first place in their Service-Book, — whereby the person Baptized, is dipped, &c. And thus they say in the Ministration of Publick Baptisme; then shall the Minister take the Child, — and — Dip it in the water, &c. and in private Baptisme thus, let the Priest Baptize — Dipping the Children, &c. So that though they cry out so much against the practise (some not sticking to say, its only fit for the ranking of Church Yards (as they call them) yet in their own consciences they know its a lawfull way of Baptizing, and out of their own mouths they are and will be judged. And for their sprinkling practise, its another thing, and comes under another

And therefore the Fathers of the fourth Council of Toledo, declaring how in baptism the death and resurrection of Christ is signified, doth both affirm, that the dipping in the water, is as it were a descention into Hell, (meaning the Grave) and the rising out of the water again, a resurrection, Bith. Uth. Ant. to a ch. p. 353. So St. Basil saith, How we do accomplish the descent into hell? (meaning the grave,) and answereth that we do it in imitating the burial of Christ, in baptism; for the bodies of those that be baptized, are as it were buried in the water, saith he, Uth. fore said Book, p. 317.

word; *Rantizo* to sprinkle, *Rantizomai* to be sprinkled, *Rantismos* a sprinkling, *Sims. Lex.* p. 170. *Rantoi* besprinkled, wet; hence *Rantizo* to besprinkle, wet, or moisten; *Rantismos* a besprinkling, watering or moistening, *T. C. Lex.* p. 264. And though they think to lick themselves whole, that sprinkle, by naming the word wash, yet that will help them but little. For 1. the primary signification of the word *Baptizo* is to dip, as their own men acknowledge. 2. Sprinkling is not washing. 3. Sprinkling a little water on the face, is not a washing of the person; Christ did not say, Disciple Nations, sprinkle their faces, nor washing their faces neither; if sprinkling or washing their faces (if sprinkling were washing, which yet it is not) would have served the turn, doubtless our Lord would have told us, who is faithful in all his house: But the command is, Disciple Nations baptizing (*viz.* dipping) them, &c. And in some places (*viz.* among the Dutch) *John* Baptists, is called *Joannes de Douper*, *John* the dipper, and in *Mat. 3. 6.* they read, *de doupt in den Jordaen*, he dight them in *Jordan*, *Jessy's Store-House of Provision*, p. 135. And whereas the word signifieth to wash, yet we must understand it's a washing by dipping, &c. And the conceit of a cold Country, will not help a jot, except it could be proved that there's one rule for them in hot Countries, and another for them in cold, &c. But the Rule is but one, both in respect of the subject and manner, and therefore being but one in all places, and at all times; the practise is to be but one, or else at their peril be it.

Sett. 6.

2. The practise of the servants of the Lord in the Primitive Times discovers the truth to us in this particular; *John* Baptized in *Aenon*, because there was much water there, note there was much water there, &c. Sure if sprinkling a little water on the face would have served the turn, no such need then of going to such a place where was much water, see in *John 3. 23.* and other times he baptized in *Jordan*, *Mat. 3. 6.* And *Jesus* being baptized of him, went up out of the water, &c. *vers. 16.* not up from, but out of the water, &c. from this his practise, (*viz.* dipping in Rivers) is he called (as I shewed before) *John* the dipper, and hence he is said to dip them in *Jordan*. And its said of *Philip* and the *Eunuch* that they went down into the water, and came up out of the water, not only did they come unto, and come up from, but they went down into, and came up out of the water, &c. *Acts 8. 38, 39.* which carries clearly to that of dipping; and so their practise

practise answered the precept, and by both is the truth confirm-
 ed. 3. The nature of the Ordinance leads specially to this of
 dipping, for the sprinkling a little water on the face is too short to
 hold forth the death, burial, and resurrection of the Lord Jesus,
 to which the Ordinance hath relation, Rom. 6. 4. Col. 2. 12. for the inward effect
 the death and burial of Christ was no sprinkling business, neither of this ordinance
 was theirs that were to drink of the cup he drank of, and to be of Baptisme
 baptized with the baptisme he was baptized with, as may at large 1 Pet. 3. 21.
 be observed in the Historie of the Ten first Persecutions. But for is there also at-
 tributed to
 dipping it doth in a very lively manner hold it forth; So I have Christ's Resur-
 rection, as the
 thing signified,
 and represented
 in Baptism,
 Goodw. Christ
 set forth p. 119.
 (viz) Laying on of hands.

CHAP. XIII.

Sheweth that laying on of hands on Baptized believers as such, is a Principle of the Doctrine of Christ.

SECT. 1.

THAT laying on of hands on baptized believers as such, is a
 Principle of the Doctrine of Christ, an Oracle of God, a
 principle of the foundation of the true Gospel Church, that those
 that rightly learn Christ in their obedience to him, are to learn,
 and to obey him in, may be observed by comparing the holy Scrip-
 ture together, in Heb. 5. 12. the Authour speaks thus, *For when*
for the time ye ought to be Teachers, ye have need that one Teach you again,
which be the first Principles of the Oracles of God, &c. And he layes
 down what these Principles were, chap. 6. ver. 1. 2. and amongst
 the rest of these first principles of the Oracles of God, we find lay-
 ing on of hands was one. Now whereas there is mention made
 in the holy Scriptures of other sorts of laying on of hands then
 this, as on persons to office, and for healing, some do therefore en-
 deavour to take off this Text from this laying on of hands on bap-
 tized believers as such, and place it upon the other; some on that
 for healing, other some on that of persons being set apart to office
 in the Church: But doubtless it's not meant of either of these
 last mentioned, but of that of baptized believers as such; for it's
 said to be apart of the word of the beginning of Christ, or prin-
 ciple of his doctrine, a principle of the foundation, and neither of
 the other are so; for if a principle of the foundation, then it's re-
 quisite that all (if they will be built up a spiritual house, accord-
 ing to the pure Rule) be laid upon it; yea they ought so to be to
 answer

*The way and or-
 der of imitating
 Christians — was
 this, that 1 when
 they had taught
 them repentance
 and faith, and
 they had wil-
 lingly received
 this doctrine,
 and signified
 their acceptance,
 then they most
 solemnly promise
 to repent and be-
 lieve that do-
 ctine they did
 profess. 2 Upon
 their promise and
 profession, they
 were Baptized.
 3 Being baptized
 they were con-
 firmed by imposi-
 tion of hands,
 and receiving
 the holy Ghost.
 A Being confirm-
 ed,*

ed, they were ex- answer the will of their Lord, but in the other two, as there's no
 orted to perfe- duty, (as it respects all) so there's no necessity; for all are not to
 ere to the end, be Officers, neither are all (possibly nor any) sick, so as that they
 in hope of resur- must be proceeded with in such a way for healing.

And in this of Heb. 3. 12. is the command as well as the pra-
 ctise held out to us, saith the Authour, *To have need that one teach*
you again; &c. by which we are given to understand by the Spirit
 of truth, that they had been taught this before, and as they were
 not to teach any thing but what the Lord commanded them, so
 I believe they did not; They did not each, state them in, or write
 for the posterities to come, any thing that was not the will of the
 Lord concerning them; so that Christs command, and the po-
 ples practise may both of them be observed hence; and if we love
 Christ we must keep his Commandments, and we are to walk so
 as we have them for an Example, *John 14. 15. Phil. 3. 17.*

after his recovery that which he should have done according to the Canon of the Church, to wit, Confirmation
 by the hands of the Bishop; Inasmuch then as he obtained not that, how came he by the Holy Ghost? Euseb.
 Eccl. Hist. lib. 6. chap. 42.

Sept. 2.

And as the Church of the Hebrews (the pattern in the Mount)
 was built upon these foundations, so were the Churches of Sa-
 riam, Supper, or *maria* and *Ephesus*, *Acts 8. 17. and 19. 6.* not but that others were
 Imposition of this build, but of these mention is made, for in the mouth of two
 or three Witnesses every word is to be established. And we finde
 it accompanied Baptism, yea it was the next thing in order, ac-
 cording as tis laid down, *Heb. 6. 2.* and it was eminently con-
 firmed by the Lord, *Acts 8. 17. and 19. 6.* as other Ordinances
 were; and to these things thus confirmed we are to give earnest
 heed, *Heb. 2. 1, 3, 4.* Some oppose this Divine Oracle, saying it
 was only practised in the Primitive Times for the giving of visible
 gifts, &c. And these gifts not now accompanying, it's not to be
 practised. But the carefull Christian Readers must better con-
 sider of mens words, then that by their shuffling of things toge-
 ther, they should be beaten out of the truth. For those visible
 gifts of strange tongues, &c. were not a part of that ordinance,
 nor limited and tyed up to that practise, but the ornaments of it,
 whereby God did crown the practise of it sometimes, as he did
 others of his ordinances, and hath thereby confirmed it as a
 standing Gospel-ordinance. It appears that those gifts did ac-
 company several other ordinances, which many of those that op-
 pose this ordinance upon this score, will not allow that they are
 done

No man can say,
 that either Bap-
 tism, Supper, or
 Imposition of
 hands apply the
 promise; it is the
 spirit and faith
 alone that apply
 the promise; yet
 is laying on of
 hands such a
 means as the Ap-
 pottle calls a
 foundation, and
 a means through
 which both of
 Gods behalf and
 our behalf, the
 promise may be
 applied, because
 we read believ-
 ers to have re-
 ceived the pro-
 mise therein; we
 say not of laying
 on of hands that
 it

done away because they do not now accompany them; As, 1. it is a means
 Preaching the word, *Acts* 10. 44. while *Peter* was preaching, the through which
 Holy Spirit fell on all them that heard the Word. 2. In Praying, the promise must
Acts 4. 31. when they had prayed—they were all filled with the be, (God being a
 Holy Spirit, &c. 3. And at the Baptism of Christ, the Spirit means through
 came down upon him, and it's promised in *Acts* 1. 8. in the pro- the which pro-
 mise of this ordinance; And sometimes it did accompany this or- mise may be, and
 dinance, viz. laying on of hands on baptized believers as *Acts* 8. 17. bath been con-
 And as these other ordinances are not abrogated but confirmed veyed into the
 by these visible gifts accompanying them then, though they do soul, as in *Tim-*
 not now; So neither is this principle of the foundation, or this othy's case ap-
 ordinance of Christ abrogated upon that or any other account, pears, *Blackw.*
 but thereby confirmed, as the other's also were. And though Soul search ca-
 some of the gifts then given, do not now follow, at least in the rec. pag. 97.
 same manner and measure, for God gives to whom he will, what
 he will, and when he will, yet there is a blessing in it, therefore
 it may not be destroyed; there is (as formerly it hath been, *2 Tim.*
1. 6.) an increase of the Holy Spirit in the practice of this truth,
 souls coming to God by Prayer, in the Name and Mediation of the
 Lord Jesus, in this holy path, may comfortably expect and do ex-
 perience according to Christ's promise, *Luke* 11. 13. the blessing of
 the increase of the spirit, which is a part of the end, as of other
 ordinances so of this.

Sec. 3.

Many there are which say, were they sure that such gifts would
 now follow in the practice of this thing, as did of old, they would
 not defer, but soon would practice the thing. To whom I say, The truth is, man-
 that this is a strange kind of reasoning, as if what we should have, ing, many love,
 should be the ground of our obedience, whereas our understand- requiring, they
 ing it to be the will of the Lord by his Word, is to be the ground reject; while it
 (if we are rightly qualified) of all our obedience. These sayings shows it self, we
 proceed from a Mercenary kind of Spirit, that persons must be embrace it, while
 sure to have before they will do, that they will know their it seems not, we
 wages before they will do their work. We are to do our cannot endure it.
 duty, and leave the issue to the Lord, yet exercising faith in the Gallants Bux.
 promise of God, that as we do our duty, so God will meet with pag. 14.
 us and bless us, in giving us his Spirit according as he intends to A Command is
 use us in his service for his glory: for he meets those that work enough to receive
 righteousness, and remembers him in his ways, and on those an ordinance,
 there is continuance; and we shall be saved, *Isa.* 64. 4. This though there
 Divine Oracle hath relation to those two or three things (amongst were no promise
 others) which are well worth our consideration. 1. To a devoting annexed concern-
 of. ing any ben-
 fit. *Blackw.*
 Soul
 search
 care. p.
 97.

of the person to the work, worship, or service of the Lord, Num. 8. 10. 14. & 27. 18. 2. To a consecrating of the person holy to the Lord: for by this gesture, or form of action were such things consecrated, or rendred holy to the Lord, that were for his service, Lev. 8. 14, 22. 3. As a token of blessing, Gen. 48. 14, 20. Mat. 19. 13. *Ab.* 8. 17. & 19. 6. 2. *Tim.* 1. 6, *Heb.* 6. 2. Therefore for those that would devote themselves to the work, worship, or service of the Lord, would be consecrated as holy to him, would enjoy the blessing of the encrease of his Spirit, let them not stand it out against the clear word of God, in respect of this precious principle of the foundation, this Oracle of God. But, O bow ye, submit ye, and the Lord will not be wanting to you, but will perform according to his promise, for he is faithful. I might also shew how that for several hundreds of years the Church retained this precious principle, and were in the practice of it, but for present I forbear, and shall pass to the next Divine Oracle, *The resurrection from the dead.*

CHAP. XIV.

Treateth of the resurrection from the dead, proving the truth of it, and shewing the nature of it. Also a brief hint touching the things that shall precede it.

Sect. 1.

THAT there shall be a resurrection both of the Just and Unjust is expressly held forth in the Holy Scriptures, *Ab.* 24. 15. *Job.* 5. 28, 29. *Ab.* 4. 2. & 17. 32. 1 *Cor.* 15. 21. A resurrection of the body, of that body which now (as it respects the diseased) sleeps in the dust, *Dan.* 12. 2. *Job.* 19. 25, 26. for if in this life we had only hope in Christ, we were of all men most miserable, 1 *Cor.* 15. 19. This was held forth in *Enoch* his being translated; in what God said to *Moses*, *Exod.* 3. 6. that he was the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, and God is not the God of the Dead, but of the Living, *Mat.* 22. 31, 32. and by the surviving brothers marrying his deceased brothers wife to raise up seed to him, in the time of the Law. For the hope of the resurrection not being then so clearly manifest, they were (for the exercise of their faith and hope) to imitate the thing by a mortal resurrection. And by the Prophets raising the Widow of *Zarephath* son. 1 *King.* 17. 17, 20. 1. And by the Prophecie of the drie bones, *Ezek.* 37. And wonderful clearly by the resurrection of the Lord *Jesus*, who was declared to be the Son of God, with power according to the spirit of holiness by the resurrection from the dead, *Rom.*

what this resurrection is, it is called *Anafasis*, of *Ana* again, and *salis* a standing; when that stands again which had fallen down, *Blackw.* Sermon pag. 2. The saints shall rise by virtue of the union with Christ, and the working of that spirit, *Rom.* 8. 11. but the wicked by his powerful voice, as he is God, which shall be uttered by the last Trumpet, *Bl. ibid.*

1.4. And by the rising of many of the Saints that slept, at the time of Christs Resurrection that went into the holy City and appeared unto many, *Mat. 27. 52, 53.* The denying this precious soul-comforting and refreshing principle runs us upon many rocks, and into many absurdities, and crosses the Scriptures, and the several particulars before minded, and many others that might be minded, some such there have been, *Act. 23. 8.* and it is to be feared such there are yet, (though it may seem strange that it should be so,) that do deny this precious principle, but the absurdities it runs us upon should for ever make us abominate such a thing. 1. Absurdity, If the dead rise not, then is not Christ raised, and this is to put a lye upon all the truth of God in his Gospel of Grace, a dreadfull thing. 2. Absurdity, If the dead rise not, and so Christ be not raised, our faith is vain, our believing in him, and in the Father through him, is of no worth as to the salvation of our souls, for Christ died for our sins, and rose again for our justification, *Rom. 4. 25.* 3. Absurdity, Then are we yet in our sins, and what would follow such an estate, but hell, and eternal damnation? 4. Abs. Then they also that are fallen asleep in Christ are perished. 5. Abs. Then is all preaching vain, and the Apostles (and others that have borne Testimony to Christ) are found false witnesses of God, because they testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. 6. Abs. And then they that believe in Christ, whose condition is the most blessed (however by the World abused and persecuted) of all mens in the world; I say their condition, if there were no resurrection of the dead, were the most miserable of all other mens; all these particulars are held out in, *1 Cor. 15. the 13, 14, 15, 16, 17, 18, 19. verses.* But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection from the dead, *1 Cor. 15. 20, 21.* And then seeing these things are so, all that expect to see the Lord with joy, must be carefull to keep a conscience void of offence both towards God and towards man, in hope and expectation of it, *Act. 23. 15, 16.* for that's the day when all their losses will be made up to them, that they suffer upon the account of Christ.

Sett. 2.

There is some resemblance of this of the Resurrection from the dead, in the blessed work of God in a way of Grace upon the hearts of his People, in the work of found and saving conversion; wherein

By this Transferring of Enoch, God assured all the Faithful of their Resurrection, and eternall life; Therefore they after applied the like work of God to themselves after death as in Psal. 49. 15. And the Apostle teacheth, we shall all be changed, & shall have spiritual bodies; and a building of God as a House not made with hands; eternal in the Heavens, with which house we desire to be clothed upon, 1 Cor. 15. 44. 51. and 2 Cor. 5. 1, 2. Ainsw. Annot. five books of Moses on Gen. 5. 24.

Resurrection of the body is: then only a benefit, when remission of sins

his gods before
it, and eternal
life follows af-
ter it, Blackw.
Sermon of Re-
surrect. p. 4.
The worst there-
fore of death, is
rather a help
then a harm,
Baily Praeface
of Piety. p. 743.

wherein the soul wrought upon, is raised up from the death of sin, and his death in sin, to the life of holiness, to become dead to sin, and alive to holiness, as before it was dead to holiness, and alive to, and in sin; So that they, though they lived in sin, and in the earth, conversing with Devils, are now brought to live holily, to live in heaven, and to converse with God, and Christ in the spirit, being turned from darkness to light, and from the power of Satan unto God, being translated out of the Kingdom of darkness, into the Kingdom of Gods dear Son, *Rom. 6. 17, 18, 19, 20. A. 26. 18. Col. 1. 13.* O blessed work, where tis in truth experienced, and blessed will the end be! And blessed be the blessed God that hath blest his people with such spiritual blessings in heavenly places (things) in Christ. But that which is experienced in this work of God upon the soul before mentioned, is all that's to be expected, we must not imagine; but if we are risen with Christ, and are seeking the things that are above, our life being hid with Christ in God, then when Christ who is our life shall appear, we shall appear with him in glory, and when he shall appear, we shall be like him, for we shall see him as he is, *Col. 3. 1, 4. 1. Job. 3. 2.* And without the experience of the one, there can be no comfortable expectation of the other, neither shall there be a standing in the Judgement, for the Lord Christ will come in flaming fire to take vengeance on them that know him not, and that obey not his Gospel, *2 Thess. 1. 7, 8.* And then will be the day of perfect rest to his people, and of deep perplexity to the wicked. Not that the wicked shall escape unpunished, and the Saints be afflicted, oppressed and persecuted until then; No, but the Lord intends that his people shall have their day here, as the wicked have had their day; this he hath spoken by the mouths of all his Holy Prophets, whose words he will certainly fulfill; For as he hath said, that he will take the cup of trembling out of the hand of his people, and will put into the hands of his enemies, and that they shall drink the dregs of it, *Isa. 51. 22, 23.* so he will certainly accomplish it, and as he hath said, he will break the yoke off the necks of his people, and will burst their bonds, and that strangers shall serve themselves no more of them, but that they shall serve the Lord their God, and David their King whom he will raise up unto them, *Jer. 30. 8, 9.* so he will certainly accomplish it; And as he hath said, that in the last dayes, that the Mountain of the house of the Lord shall be established in the top of the Mountains, and that Nations shall flow unto it, and that the law shall go forth of Zion, &c. *Isa. 2. 2, 3.* so he will certainly accomplish

He who be hath
suffered the Ty-
rants to bear
Rule, and to
tread under foot
the Name Christ,
as though he
were a King on-
ly in Title, who
should have right
to Reign, but
should want
Power; but at
length he shall
rise up, and shall
take a club into
his hand, he shall
destroy all his
enemies, he shall
overcome the Triumphant

accomplish it. And as he hath said, he will throw down *Babylon*, is his Spouse, and make all her Merchants howle, and her great Men to cry to and shall be Co-
the Rocks and to the Mountains to fall on them, so he will certainly liberated King of
accomplish it, *Rev. 6. and Chap. 18.* And as he hath said, he kings by all men
will make *Zion* an Eternal Excellency, the joy of many Genera- through the whole
tions, and that all that see them shall acknowledge them, that they Earth; unto the
are the Seed which the Lord hath blessed, *Isa. 60. 15. and 61. 9.* society of which
And though Men and Devils say nay, yet it shall be by the Arm of glory he shall
Jehovah accomplished, *Isa. 63. 5.* And for this ought every one take his servants;
that is Godly to pray, that so the Kingdome may be given to them from the
Christ, and to his Saints, according to *Luke 22. 29. Rev. 2. 26, 27.* calamities where
and *11. 15. Dan. 7. 14. 27.* with they are
now oppressed;

he shall give them power over their Enemies, and shall bestow on them the whole Glory of his Kingdom, as
much as mortal Men can receive, *Brightm. Rev. Apoc. pag. 101.*

Secd. 3.

The Glory of which Kingdom, will be in that all Power, Rule And power of
and Authority shall be derived from Christ, as the Head both in Christ, then his
Church and State, *Isa. 9. 6. Job. 5. 27. 1 Tim. 6. 15.* 2 In that power doth ap-
the Law shall go forth of *Zion*, and shall be the Rule among the pear when he u-
Nations, for which the Isles wait, *Isa. 2. 3. and 42. 4. and 33. 22.* terly destroyeth,
3 In that there shall be Judges as at the first, and Counsellors as at his enemies; also
the beginning, men fearing God, and hating Covetousness, *Isa. 1. his visible King-*
26. *Dent. 1. 13. Exod. 18. 21.* 4 In that the spirit shall be poured dom is seen after
upon us from on high, as a spirit of life, of love, of light, of a sort, when he
strength, of union, of zeal, of holiness, &c. *Isa. 32. 15.* 5 In placeth Godly
that the Gospel shall be spread to the four winds, so that sinners Princes in the
shall be converted, (the fulness of the Gentiles brought in, and the Government of
the Jews return) and the Saints comforted and united, having wealth, Bright.
one heart, and one way, &c. *Rev. 14. 6. Rom. 11. 25, 26.* And the Rev. Apoc. pag.
Lord shall be one, and his Name one, *Zac. 14. 9.* And when it hath 335.
been thus, for the time appointed of the Lord, then to complet The personal ap-
the glory, will the Lord Jesus Christ Himself in person appear, pearance, and
and bring all his Saints with him, who with him shall Reign a coming of Christ,
Thousand Years; this is the first Resurrection, the Resurrection and the resusc-
of the Just, &c. *Acts 1. 11. Zac. 14. 5. Rev. 20. 4, 5. with Chap. doth contempo-
5. 10.* This is the day we read so oft of in the Holy Scriptures of rize, are at one
the Prophets, which is called that day, *Isa. 25. 9.* which will be time, *Acts 3. 20,*
the times of the restitution of all things, *Acts 3. 21:* the day of re- 21. And he shall
stitution, for which the whole Creation groaneth, and travelleth send us Christ,
in pain together untill now, *Rom. 8. 19, 20, 21, 22.* and there which before
fore by way of eminency is called that day very oft in the Scri- was preached
ptures the heavens must

receive until the pictures of truth; 'tis that that day of Light, Life, Love, Peace, Joy, Pleasure, Rest, Sweetness and Satisfaction, &c. for which we Look, Long, Wait, Cry, Prepare, &c. which the Lord hasten in his time, *Amen*; Even so come Lord Jesus, Rev. 22. 20.
by the mouths of all his Holy Prophets since the world began, Glimps of glory p. 117.

SECT. 4.

And when the Thousand Years are expired, Satan (who before was shut up in the bottomless pit, that for these Thousand Years he might not deceive the Nations, Rev. 20. 1, 3.) shall be loosed out of his Prison for a little season, who shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the Sea, Rev. 20. 7, 8. And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the Beloved City; and fire came down from God out of Heaven, and devoured them, *vers.* 9. And then comes the full and final Resurrection; the Sea gives up the dead which are in it, and Death and Hell gives up the dead which are in them; and they are all brought to Judgement, Rev. 20. 13. And of this Judgement I shall speak in the next Chapter, and so put a close to this Little Tract.

CHAP. XV.

Treateth of Eternal Judgement, shewing it to be one of the Principles of the Doctrine of Christ, and a blessed Oracle of God, that's to be taken notice of, as its laid down in the Holy Scriptures, and to be prepared for, by all that with comfort expect to see God.

SECT. 1.

AS Repentance from dead works, Faith towards God, the Doctrine of Baptismes, Laying on of Hands, Resurrection of the Dead, (of which I have in my attained to measure spoken of already, of each something particularly) are the Principles of the Doctrine of Christ, the Principles of the Foundation, the Oracles of God, so is Eternal Judgement, Heb. 6. 2. that also is one of these Principles, one of the Oracles, &c. Judgement is oft spoke of in the Holy Scriptures. 1. There is Judgement here; and Judgement here is either, 1 Internal; or 2 External Judgement. 1 Internal Judgement, which is when persons wilfully oppose the Gospel of Gods Grace, shut their eyes against the light,

light, which many do, thinking they see enough, when as they are blind, but because they say they see, therefore their sin remaineth, and oftentimes God makes the sin of such persons their Judgement, therefore saith Christ, for Judgement I am come into the World — that they which see might be made blind, Joh. 9. 39, 40, 41. afore Judgement. 2 External Judgement, and this is many ways inflicted, sometimes according to that, 1 Cor. 11. 32. by Weakness, Sickness and Death, as it is, vers. 30. which comes of not Judging our selves, for if we would Judge our selves we should not be Judged, vers. 31. Sometimes according to, 1 Pet. 4. 17. and as it is sometimes in one way, and sometimes in another, so it is sometimes by one Instrument, and sometimes by another, and in respect of outward Judgements, as to the outward act, it comes oftentimes alike to all, the People of God share in them with others, Jer. 24. 5. Yet doth God set his eyes upon them for good, vers. 6. yea all things work together for good to them that love God, to them that are the called, according to his purpose, Rom. 8. 28. And though it be so, that Judgement doth begin at the House of God, yet the Cup shall pass to the wicked World, and they shall drink the dreggs of it, and shall wring them out, Isa. 51. 21, 22. Jer. 25. 26, 29. Psal. 75. 4, 5, 7, 8. The Cup shall pass to God gave the Nations before Abraham, and made him Rule over Kings; gave them as dust to his sword, as sin have reached unto Heaven; and God hath remembered her Iniquities, driven stubble to his bow, Isa. 41. 2. And the Hebrews have a saying, that whatsoever befall unto the Fathers, is a sign unto the Children; so of the In waiting Gods time, for the accomplishment of this, not making any undue hast; Here is the Faith, and the Patience of the Saints. this victory, they write, that is befall unto Abraham, to Teach, that four Kingdomes should stand up to Rule over the world, and that in the end, his Children should Rule over them, and they should all fall by their hand, and they should bring again all their Captives, and all their Substance, which are the Four Kingdomes spoken of in Daniel. Ainsw. Annotations on Gen. 14. 16.

Señ. 2.

At Christs personal appearance, them also shall Judgement

I 3

over

over take the wicked World, then also shall Judgement reach them, yea then shall it come upon *Babylon* in its perfection, for Christ himself will pour out the seventh Vial, *Rev.* 16. 17. Behold, the Lord God will come with a strong hand, and his arm shall Rule for him; Behold, his reward is with him, and his work before him, *Isa.* 40. 10. And though the Nations are and will be angry, yet his wrath will come, he will take to him his Great Power and Reign; and so the Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ, and he shall Reign for ever and ever, *Rev.* 11. 15, 17, 18. The Lord will overthrow the Throne of Kingdoms, and will destroy the strength of the Kingdoms of the Heathen, and will overthrow the Chariot, and those that ride in them, and the Horse and his Rider shall come down, &c. *Hag.* 2. 22. But his Throne, even the Throne of the Lord Jesus, shall be Established for ever, *Psal.* 89. 36, 37. He shall have his Dominion from Sea to Sea, and from the River to the Ends of the Earth, yea all Kings shall fall down before him, all Nations shall serve him, *Psal.* 72. 8, 11. This Man, the Branch, he shall build the Temple of the Lord, even he shall build the Temple of the Lord, and he shall bear the Glory, and shall Sit and Rule upon his Throne, *Zac.* 6. 12, 13. For *Jehovah*. God shall give unto him the Throne of his Father *David*, *Luk.* 1. 32. And the Government shall be upon his Shoulders, *Isa.* 9. 6, 7. for having performed this great work of pouring out the seventh Vial, immediately upon his personal appearance, and so Judg'd the Beast, the Whore, and the False Prophet, in this way of breaking and sticking, he shall Sit and Rule, and will Judge upon his Throne, and before him (in the time of the Thousand Years, which will be a day of Judgement) shall the Heathen be gathered, and he will Sit and Judge all the Heathen round about, *Joel* 3. 12. And his Saints shall be before him in his presence, and for those of them that have opposed his truths in their breaking forth (as many do) or that have walked coldly, carelessly, and carnally in their day, will suffer blame in that day, and will not come so near as the Holy, Heavenly, Thorow-Spirited, Saints shall do, for as one star differeth from another in Glory, so is this first resurrection, yet mighty glory will be to and upon all. Blessed and Holy is he that hath apart in the first resurrection, on such the second death shall have no Power, but they shall be Priests of God, and of Christ, and shall Reign with him a Thousand Years, *Rev.* 20. 6. Then cometh the end, when all Power, Rule and Authority is put down, when fire shall come down from God out of Heaven (the last act of

Thou art great O Lord, above all that can be either said, or thought; grant that we may reverence thy exceeding greatness, which the world containeth not; that we may fear thy Presence, which the eyes see not; that we may adore thy Majesty, in comparison of which the universal Creature beneath is nothing; that we may embrace thy goodness where-with thou fillest us most unworthy men; Accomplish at length thy great mystery, and let the world acknowledge thy long delay to have been for thy only mercy, not of

Divine

Divine Power, in such a way, for the preservation and deliverance of the Church) upon the Beast, and False Prophet, for their mustering against the Saints, and Encamping against the Beloved City, and the Saints of the most High God, *Rev.* 20. 7, 8, 9, 10, as I hinted in the close of the foregoing Chapter.

New Jerusalem, wherein Christ shall Reign, and the Saints shall bear Rule together with him, to enjoy for a time a blessed Reign on Earth, and most Happy and Eternal with thee in the Heavens, Brigham. Revel. Apoc. page 711.

Sec. 3.

And as there is Judgement here, Judgement Internal, and Judgement External; and this is that which is specially intended (as before I minded) in *Heb.* 6. 2. which is not only the passing the sentence, but the continuing of the persons (as respecting the damned) in and under Torment eternally, where the worm dieth not, nor the fire is not quenched, for the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power, *Isa.* 66. 24. *Mar.* 9. 44. 48. *2 Thess.* 1. 9. The preparation to the passing of the final sentence is recorded, *Rev.* 20. 11, 12, 13. A great white Throne, the dead, small and great stand before God, the books are opened, and another book is opened, which is the book of life; the dead Judged out of the things written in the books, according to their works; for the Sea had given up the dead that were in it; Death and Hell had delivered up the dead that were in them, and they are judged every man according to his work. The Sentence it self is recorded, *Mat.* 25. 41. Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels; and this is to all Eternity, 'tis everlasting destruction, &c. and whosoever was not found written in the book of life, was cast into the lake of fire, this is the second death; but for the Saints of God they shall not be hurt of the second death, *Rev.* 2. 11. the blessed voice that they shall hear in that day is recorded, *Mat.* 25. 34. then shall the King say to them, Come ye blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the World, where shall be light without mixture of darkness, joy without mixture of sorrow, rest without mixture of trouble, fulness without mixture of want, love and life in the perfection and glory of it, peace and purity in the perfection and glory of it, strength and power in the perfection and glory of it; in his presence (*viz.* the three in one) is fulness of joy, and at his right hand, there are pleasures for ever more, *Psal.* 16. 11.

And

of forgiveness or neglect of the promise. Before the Romish, and the Constantinopolitan dogon, build up thy

If a man should suffer in Hell but so many torments as be both good hours, or but so many torments as be both committed sine all his life, this might seem somewhat the more tolerable. If it were so, that in Hell there were any end of torments after the expiration of any certain number of years, men would make no end of sinning all the days of their life. If all the torments that can be inflicted or imagined, should be heaped together upon the head of a man for an hundred years together, they would not come near the punishments of Hell for one year, no not for a day, nor yet for an hour, Drexel. Conf. on ceter. p. 230, 231.

And now what remains to the Sons and Daughters of Israel
 that they prepare to meet the Lord, and that by true repentance
 and by the exercise of genuine faith, for without faith we
 shall not please God, for he that believeth not shall be damned, but he that believeth
 6. and he that believeth not shall be damned, but he that believeth
 and is baptized shall be saved; for the faith of Gods Elect
 faith working by love, Gal. 5. 6. and this is love that we keep
 Commandments, &c. and therefore according to the express
 word of the Lord, we say, that he that believeth and is baptized
 shall be saved, Mar. 16. 16. And as repentance, and faith
 obedience, so holiness becomes the house of the Lord for
 Psal. 93. 5. and without holiness no man shall see the Lord.
 Israel shall be saved in the Lord (who is made to his wisdom, &c.)
 righteousness, sanctification and redemption) with an everlasting
 dominion & glory, they shall not be ashamed nor confounded World without
 End. Amen.

So death is the wicked, is a gift to Hell
 to the Israelites, to convey them to Canaan's Possession; So death is the wicked, is a gift to Hell
 to the world, to convey them to everlasting life and salvation; and one day of a blessed
 will come upon all the sorrows of a bitter life. Daily prayer book, page 799.

FINIS

And now what remains to the Sons and Daughters of Israel
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